

THE MEMORY

O F

That Faithful Servant of the Lord
Thomas Carleton, Reviv'd,

B E I N G A COLLECTION

Of several of his VVritings in the en-
suing Volume as a Testimony of his
Zeal for promoting the blessed Truth
and Establisling of Friends therein.

Also some TESTIMONIES
Concerning his Faithfulness and Perse-
verance in the Way of the Lord, unto
the Finishing of his Course here with joy,
which was the 18th day of the Ninth
Month, 1684.

The Memory of the just is blessed, Prov. 10. 7.

*The Righteous shall be had in Everlasting
Remembrance, Psal. 112. 9.*

Printed in the Year, 1694.

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The Testimony of Thomas Trafford, concerning his Friend and Brother, in the Truth, Thomas Carleton.

THere is a Testimony in my Heart at this time, to bear for dear *Thomas Carleton*, Notwithstanding it is long since he was Removed from us, as to the outward, yet his Memorial lives with me, and in the Revivings of it; can do no less then say something of the Experience & Knowledg I had of him.

My first acquaintance with him was by the Spirit of Truth in a Meeting, for as soon as I saw his Face, as he was coming into the Meeting, I felt my heart united, or knit to him, as *Jonathan's* was to *David*; and it was sealed to me, That he had a Testimony to bear for

for the Lord's Truth, in the Assemblies of his People, which was Confirmed to me that Meeting: For after some time sitting in the Meeting, there came an Exercise upon his Spirit, and he stood up in great Fear and Dread, which was his usual manner when he was so Exercised under the powerfull Word of Life; not being a Man forward in entring upon that service, but rather backward, until necessitated thereunto by the constraining Power of God.

And while he was delivering his Testimony, I had dear unity with him, and my Soul was refreshed by his Ministry, although he was but short, and my love reached so to him, that I could not be satisfied untill I went to see him at his Lodging; after which time we grew into a more near acquaintance one with another, both inwardly and outwardly, so that we became near and dear one unto another, and thereby came to have a
true

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true sense and knowledge of one anothers Minds and Spirits; and truly my heart and spirit is broken at this time, in the remembrance of that sweet and brotherly love, that continued between us to the last; for he was a true Yoke-fellow in the Labour of the Gospel, for the good and welfare of the Church; and I must needs say, I have found the want of him (with some others who were true sensible Members in the Body or Church of Christ,) whom the Lord hath been pleased to remove from us, and take to himself, which I must be content with, resting in the Faith that he can and will raise up others in his time to supply their places.

And although this my Friend and Brother, was a Man attended with many Infirmities of Body, which disabled him from Travelling much abroad, yet I can say he was seldom, if ever, without a Concern, Care, or Exercise upon his Spirit, that all things

things might be well in the Church, and that those who were Convinced of the Truth, might live answerable to what they did profess, and was many a time Constrained to bear Testimony in a holy Zeal against such as were dry Formilist Professors of it, and did not come up into a Living Experimental Exercise of the power of Truth, and such who walked loose in their Conversations; as will appear by the following Epistles that he Writ; and God who tempers the Body as he Sees meet, had indued him with a large and clear understanding, both in Divine Spiritual things, and also Natural Parts, beyond many; which did very much adorn him, and so much the more, in that he did not think so of himself, but would appear as simple as any, which bespoke him to be one of Christs Followers, who had Learned to be Meek and Lowly in heart.

I Write what I know, and it is not to attribute any thing to Man, but to acknowledge the great Work of God, in and for Man, who as Vessels in his Hand he hath honoured; therefore we who have been made partakers of their Work and Service, can do no less. And indeed all his Parts and Gifts were Sanctified unto him, for he was a Man of a sweet temper, mild in Controverting things, and could govern his Spirit with gravity, either with such as did oppose Truth and contend against it, or at other times in Church Discipline, or with unruly Spirits, that he might have to do with.

Oh the Remembrance of him, makes the loss of him more to be Lamented! But having this answer returned & sealed unto me, that our loss is his gain, therefore am Contented in the will of the Lord; and notwithstanding his Parts did exceed many,

ny, yet he was ready to prefer others before himself, which was an Ornament to him, and did very much become his Holy Profession, he was a Man that Loved the Truth, and all such that lived in it, and he was of a tender Spirit, desiring nothing more then the Unity of the Brethren, and to hear of the Prosperity of Truth, and Peace in the Church.

So that I have cause to believe he is one of that Number to whom it is said, *Blessed are the Dead which Die in the Lord, from henceforth, yea saith the Spirit, that they may rest from their Labours, and their Works do follow them.*

*Written this 15th day
of the 6. Month 1693.*

*At Wicklow by one
that loves the Bre-
thren.*

Thomas Trafford.

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THE
TESTIMONY
OF

GEORGE ROOKE
Concerning *Thomas Carleton*.

THis I have to say concern-
ing this our dear Friend, and
Brother in the Truth, that
is removed from us by Death, (ac-
cording to God's appointment for all
a Men

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Men once to Die) he was a Man
that was tender of Gods glory in
his Day, and laboured for the pro-
motion of his Truth; into the ser-
vice of which the Lord was pleased
to Call him when he was but young
in years, and made known unto him
the riches of the Mystery which had
been hid from Ages past, even Christ
Revealed within the sure Hope of
Eternal Glory; by which he was
preserved both sure and stedfast in his
Testimony bearing for God, where-
ever the Lord was pleased to Order
him; whether it was in a Prison-
house, or at Liberty, he was not un-
willing to submit to his Will, even to
do and suffer, whereby he might
honour and glorifie his Maker in his
day and generation.

And he had not long been Con-
vinced of the blessed Truth, till *Lewis*
West the Priest of the Parish where
he

he lived, began to persecute him, because for Conscience-sake he could not pay Tythes, and cast him into Prison at *Carlisle* in *Cumberland*, for at *Little-Salkeld* in that County, was the place of his abode then, though some years after his Enlargement, he removed himself and family into this Nation of *Ireland*.

But *mark*, he being put in Prison was kept Prisoner several years, by reason of the hard-hearted cruelty, of the Priest that sought for his Goods more then for the good of his Soul as plainly appears by those his unchristian-like Actions; even like those of old that would cry *Peace*, *Peace* while People put into their Mouths, but when for Conscience-sake they could not do it, then those false Teachers prepar'd War against them; and thus he that is born af-

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ter the flesh, persecutes him that is born after the spirit from one Generation to another ; But after this his so long Imprisonment, it pleased God to make way for his deliverance out of those Bonds, by the Death of the said Priest his persecuter, who on a journey, broke his Legg, whereof he Died, without ever Returning home, but his Wife fulfilling her Husband's Cruelty, would not condescend to his Enlargement which was in her power to do, but constrained him to go to *London* being above Two hundred Miles, which he Travelled on Foot, and so obtained his full Liberty by a *Habias Corpus*, the Lord having endured him with Christian patience all this time, to undergo what he permitted his persecutor to Inflict upon him.

And after this it was some time my lot to travel with him in the service

vice of Truth, in whose Company I
 had great satisfaction, for he did not
 only Preach in *Word & Doctrine*, but
 in *Life and Conversation* also, and so
 was A rightly qualifi'd Minister of the
 Gospel; and was a serviceable Mem-
 ber in the Church of Christ, both
 for the Propagating of Truth, and a
 Support to Friends where he Lived
 and Travelled; the Lord having
 endued him with a good Understand-
 ing, which did so sanctifie his Natu-
 ral acquirements, that he was there-
 by qualified to answer his Call into
 the Ministry, which he delivered
 in Meekness, according to his De-
 portment in his Conversation, which
 which was Mild & Courteous, little
 in his own Eye, or in outward shew
 or appearance; Yet would not turn
 his back off an Enemy to Truth, in
 Truth's defence; and he was qualifi'd
 for Truth's service in his open and plain
 Testimony, which was both sweet and
 lively

And now I shall speak a little of his manner of Life towards his latter End, for as he had been an Innocent carriag'd Man, and a lover of Truth and Righteousness from a Child, so it pleased God to preserve him all along even to his Lifes end; although attended many times with great Weakness of Body, by reason of some Distempers occasioned partly by the aforesaid Imprisonment, which he underwent for his Testimony's sake, which God had given him to bear against the Anti-christian Ministry of the Age; Yet that saying was fulfilled in him, as in the Apostles time, although the Outward Man perished, and grew weaker and weaker, the Inward Man was renewed day by day; for these light afflictions which last but for a moment, work in us a far more Exceeding and Eternal weight of Glory; while we look not at those things that are seen, but

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*lively to the Comforting the Faithful,
stirring up the Careless, and reaching
the Witness in those who were unac-
quainted with the Way of Righteous-
ness.*

For indeed his Labour in the Work of the Gospel was refreshing to the honest-hearted, who as a faithful Steward over the manifold Grace's of God (a measure of which was committed to his Charge) did truly Labour in the Service thereof, not by constraint but willingly, not for filthy Lucre, but with a ready Mind; neither as being Lord over God's Heretage, but being an Example unto the Flock; for which I doubt not, he hath his *Reward* at the Hand of the great Shepherd, *even a Crown of Glory that fadeth not away.*

And

that it's God's Pleasure and Goodness to them, to take them from the Evil to come, as he hath done our dear Friend of whom I am writing. And though he be removed from us, yet the remembrance of his innocent Life, doth remain with us, and although it be our loss, yet it is his gain.

*In that Eternal Joy & Rest
Where his Soul's for ever blest.*

And when he was upon his Death-bed, he was sweetly preserved in a sense of that Life that flowed from the Fountain of pure Refreshment, which made him to utter many favourable Expressions, even to the Edifying of those that stood by him; some of which that could be remembered are here inserted: For when I with some other Friends went to see him, we had a Meeting at his
b House

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but at the things that are not seen, for the things that are seen are Temporal, but the things that are not seen are Eternal : So we need not fear any of these things that we may suffer for a good Cause ; if the Devil be permitted to cast some into Prison, and we may have Tribulation for a time, yet the promise is to those that are *Faithful unto Death, they shall receive a Crown of Life* ; So although many be the Tryals and Exercises of the Righteous, yet the Lord in his own appointed time, can and will deliver out of them all ; and although for a time the Back be given to the smiter, yet the Rod of the Wicked shall not always be upon the Backs of the Righteous, but God will Rescue them out of their hands, that they shall not be a prey to them any longer.

But too few Consider when Righteous and Good Men are taken away, that

hast had much trouble in attending of me, but now the time is short that I have to stay: for he was not unsensible that the time of his Dissolution drew near; his servant being reached with his words, began to weep, he said I know there will be Mourning for me, but (blessed be God) it is not as those that have no hope; for he knew that hope which was groundd upon the Foundation of the Prophets and Apostles Jesus Christ being the Chief Corner-stone, the same that all the Faithful did bear Witness too in former Ages:

And so that day was chiefly spent in preparing for the time of his Change, in setting his House in Order, and settling his outward Concerns; and when he came to Sign his Will, his Hand shoke by reason of weakness of Body; He looking up with a cheartful Countenance, said, O, is it so! that I who have written
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House at *Ballany Carrick* in the County of *Wicklow*, on the first day of the Week, before he departed this Life, being the 16th day of the Ninth Month 1684. where he sat up in the Meeting all the time, and we had a Heavenly season, and the Lord's refreshing Presence was with us, which he having a sense of, did often express his great Joy and Satisfaction therein, and in the enjoyment of Friends company; and said he could wish (if it were the Will of God) that he might be taken away when we were there; So I with some other Friends stay'd all Night, and lodged in the Chamber where he lay, and he was very quiet, and patiently bore his Affliction.

The next Morning one of his servants coming to him, ask'd him how he did, his answer was to her, naming her by her Name; thou hast

dren, and to keep amongst Friends;
 and said I have not much Gold and
 Silver to leave you, but I hope the
 blessing of the Lord will attend
 you; and so Kissing and Embracing
 them he took leave of them; his
 dear Wife coming to him weeping,
 he said to her, Weep not, thy care
 and tenderness hath been much over
 me; and often seemed to lament and
 pity his dear Wife, that had been a
 true Help-meet unto him from the
 time of their first coming together
 unto that day, in his Exercises
 and Weakness, which were not a
 few.

*And so after he had taken his leave
 of those about him, he fell into another
 fit, and in less then half an hour was
 taken away with little or no pain, be-
 ing the 18th Day of the aforesaid
 ninth Month 1684.*

This

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so much; can scarce now write my Name, well, it must be so, and the Will of the Lord be done, I am content; and thus was his precious time spent; in giving and resigning himself up unto the Will of the Lord, saying, come Lord Jesus receive my Spirit. And so about the sixth hour at Night, as he was in a Chamber fell into a Fit of Trance, *Jonathan Nisbol* son, his Brother in Law being with him in Bed, heard him say as he fell into a fit, Farewell, Farewel, Farewell, three times, as if He had been waiting for the time of his change, but in about half an hour he again revived, and came to his perfect senses as before: Threⁿ of his Children being brought to him, he called to them by their Names, saying, dear Babes, I am glad to see you, expressing it with much joy and gladness, advising them to live in the fear of God, and to be good Children,

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Troubling, and the weary are at
Rest.

George Rooke.

The
TESTIMONY
OF

ANTHONY SHARP

Dear *Thomas Carleton*, was a
True, and Sound, Meek,
and Faithful Friend, that
Loved the Blessed Truth, and Faith-
ful

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This is to be noted, that he often in his Life time, when in great pain and affliction by reason of the Distemper of his Body, did desire the Lord to mitigate his pain upon his Death-bed, and not take him away in these Torturing fits, which the Lord in great Mercy did Answer; for he did say that he was not Sick, and felt little pain, but a great weakness and decay of outward strength; yet still was well Preserved in a sweet Frame of Spirit, to the great Satisfaction and Comfort of those that were with him at his last End.

Thus they are blessed that Die in the Lord, from henceforth they rest from their Labours, and their Works follow them; where the voice of the oppressor is no more heard, the Wicked cease from Troub;

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The Captives
COMPLAINT,
OR THE
Prisoners PLEA;

Against the Burthensom and Contentious
Title of TYTHES.

With a True Relation of the Prisoners Spiritual
Progress, and Travel towards the New and
Heavenly *Jerusalem*.

Together, with the sad and grievous Sufferings
he sustained by a Persecuting and Covetous
High Priest, in *Cumberland*, for his Gospel
Testimony against Tythes,

Here is also laid down several Grounds, and Rea-
sons against the Propriety & Payment of Tythes
in this Evangelical Day, and Dispensation.

As also several *Papers* and *Queries* sent to the
Priest, which to this Day remains Unanswered.

All which is now referred to the view, judgment
and understanding of every Conscientious
impartial Reader, of what Profession soever;
wherein the Prisoner doth recommend himself,
his Sufferings, and the empty, groundless Cause
thereof, to every Mans Conscience in the sight
of God, as was the Practice of the Apostles and
Saints of old in the primitive Times. 2 Cor. 4. 2.

Re-printed in the Year, 1694

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ful Brethren, and was so much in the
self denial, and a Lover of the Bre-
thren, that he Preferr'd them before
himself.

And having the marks of a True
Disciple, was a good Example, and
left a good Savour behind him ; and
I am satisfied he is at Rest.

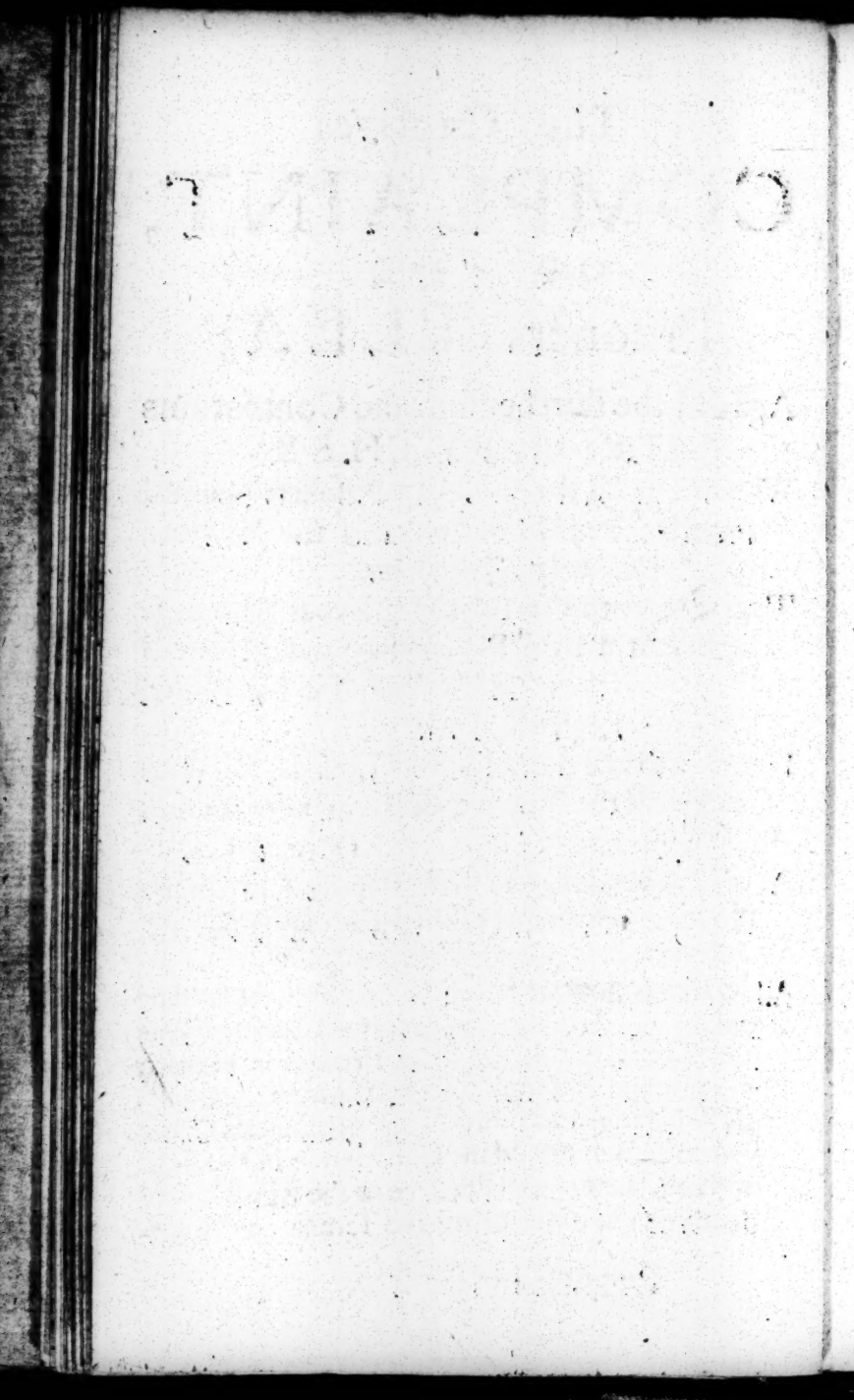
Anthony Sharp.

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first bus, must be sold in boyol
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*The Captives Complaint, or the
Prisoners Plea, &c.*

FORasmuch as it hath pleased the incomprehensible wise God (who made Heaven and Earth, and all that is therein) to create Man, and set him apart for his own Service, Worship and Glory, as the most competent Creature, whereby to advance his glorious, dreadful Name over all his Creatures upon the Earth, over whom He gave Man dominion ; and for the better Ruling and Governing His Creatures, and Worshipping and Glorifying Himself, (the Author and Creator of all) He hath indued Man with Reason and Understanding, and infused into him a Principle of his own Life, and stamped, or set His own Image in him, thereby to beautify His creature Man, giving him dominion, power, and liberty, over all that He had made, both the Fruits of the Earth, and every Creature moving thereon ; the

Fishes of the Sea, and the Fowls of the Air, and every Creature moving therein ; save only of the Tree of Knowledge of Good and Evil, he was not to Eat : Now the Serpent being more subtil, then all the Beasts of the field did insinuate it self into the affections of the Woman, and having got room in the weaker Vessel, did induce both the Man and the Woman through feigned smooth words, (and not by direct opposition, mark that) into disobedience to the Lord God of Heaven and Earth, whose Image they then lost, by the Serpents Transformation ; who raised the discontented, aspiring, self-seeking Principle, that desired to be equal with God, which they soon received, and obeyed ; thereby losing the happy, blessed, and good estate in which he was placed, and thereby fell into the knowledge of Evil, and naked miserable estate with God, being Transformed into the image of the Serpent, was captivated in the Curse, and so came to be driven out of the Garden of *Eden*, (in which he was placed) and to be fenced out from the Tree of Life, and from the Presence of the Lord in that State for ever.

And

And because the Serpent had done this, the Lord cursed it above all Cattel, and every Beast of the Field, and put enmity between its seed and the Seed of the Woman, saying, *The Womans Seed shall break its Head, and it should Bruise his Heel*; so the Enmity being placed between the Seeds, the warfare was begun, which ever since hath continued through the Generations of Mankind; and hence the striving between the Twins in the Womb comes to be known; and the Elected and Reprobated Seed is known; and the Seed of the Bond-woman, and the Seed of the Free-woman is known; and the Fleshly Birth persecuting that which is born of the Spirit is known; and the Promise of the Lord to the Seed of the Woman is known and fulfilled in thole that witness the Second *Adam*, the Lord from Heaven to be come; and the Seed of the Covenant is known to such, in which all the Nations of the Earth is blessed; and blessed and happy are they that are apprehended, and overcomes in this Seed, for they shall again come to eat of the Tree of Life, that is in the midst of the Paradise of God, and
their

their names shall be written in the Book of the Life of the Lamb, from henceforth and for ever.

It being my aim and intent at this time to present unto publick view, and to the manifested Light, and Judgment of all pious and sober Men, not only my descent, state and condition from my Childhood, but rather my estate and condition in Spirit, in all the gentle leadings, drawing, and carryings on of my Soul, by the Lord, from the day of the dispensation of the tender Mercy and Love of God, (by his light dispensed and made known in me) unto this present day of my Sufferings for his Name and Gospel; and also to give a Relation of the ground and cause of my Sufferings, the Person by whom and the manner how, with a breviat of my Testimony, and Judgment in the matters of this Treatise, in as much brevity as possible, whereby to clear my Conscience (and answer the witnesses in others) in the sight of God.

AS for my descent (to speak after the manner of Men) I sprang of mean (though honest) Parents according to the Flesh,

Flesh, my Father being a Husbandman in the County of *Cumberland*, I (according to his pleasure) was educated sometimes at School, sometime with Herding, and tending of Sheep, or Cattel, sometime with the Plow, Cart or Threshing Instrument, or other lawfull Labours, according to the manner of that part of the County in which I lived ; yet such was the love and tender mercy of the Lord, (who always had respect unto the meek and lowly in heart, and dwells with the the contrite and humble in Spirit ; and shews kindness and mercy to them of low degree) that he was pleased to visit me with his everlasting Love, which often presented unto me my state and manner of Life, and by the same Love and Light he made known unto me, that his Way and Worship was a purer, holier Way, and cleaner Life, then yet I had attained unto, and withall gave me to see the evils, and miserable effects of that state and condition in which I lived according to the Fashions, Customs, Ways and Worships of the formal World, which secret drawings I felt time after time as a small still Voice inwardly calling for Righteousness, and Holiness of Life, and as it were, saying, *This is*

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the Way, walk in it; Read your own States; for thus I was induced to seek after the Lord; and to make further enquiry into the Way of God; (out of which I perceived my self) and then not knowing where the Lord was to be found, nor that it was he that stirred, and drew by his Love in me; I gave my self to Reading and searching of the Scriptures, which was then Preached (by the Man made Ministers, and also generally believed by the People they taught) to be the Word of God, and the alone way to the Kingdom, and to the knowledge of God, his Way, and Worship; and believing their Doctrines, I did with much diligence and zeal press after the knowledge of the Scriptures, giving up my self to Hear Sermons, learn Catechisms, and the like, after the manner and general Practise Taught by the then Preachers, sometime more Strickt then the rest, whose comeliness seemed to Transcend the precedent Generation of Priests, and their way of Worship; yet it pleased the Lord not only inwardly to break my rest in spirit, but also outwardly to afflict me with Bodily afflictions, for I was afflicted from my youth up, and from my Childhood

hood the rod of Correction was upon me inwardly and outwardly; inwardly known to my self alone, and outwardly apparent to most, or all that knew me after the flesh; some concluding I was in a Consumption, some in one Disease, some in another; and then by the advice and will of my Father (according to the flesh) I sought to (and proved) many Doctors and Physitians, for the restoration of the health of my Body; but they (like the Priests) were all Physitians of no value, for none did remove the cause, nor take away the effect, which still remained with me and upon me, as a motive spur, or whip, to drive me forward to get an interest in the Lord, who through the riches of his Love did spiritually apply my Bodily afflictions for the Health and Salvation of my Soul, inwardly drawing my affections and desires after Him, still presenting to my view, and raising in my understanding a way more Holy, and Pure, and more agreeable to his Will, then the way I was in, drawing me from one degree of Grace to another, and from one Dispensation to another, according to his good Pleasure and Will; then I began to affect those (that

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separated

separated from the formal Worships, and publick People) who seemed to be a People of more reformed lives, and judgments, and of more circumspect Conversations, and chused rather to settle and joyn with those called *Independants*, who at that day were beautiful and glorious to that glimmering Twilight estate that I was in, they being then pretty tender and low; I often adjudged my self inferiour, unworthy, and undeserving the Fellowship and Sociery of such a People; yet still I pressed forward desiring to attain unto that state which was before me, (which by the eye of Faith I saw) and to apprehend that for which I was apprehended in the Love of God; yet was I often tossed in my self, like restless waves in a troubled Sea; not feeling peace nor stability with the Lord, I often besought the Lord in secret, in the brokenness, and contrition of spirit, to clear my understanding and judgment, and make me to know his own Living Way, Truth and People; Sects and Opinions then abounding, one saying, this is the way, another saying that is the way; one saying, lo, Christ is in this, or here; another saying He is in that, or there; thus every

every Denomination and Judgment construing, wresting, and interpreting the Scriptures to their sundry Tenents, and forcing meanings from them to answer their Principles, and to maintain every of their interpretations as authentick Truths; in all which I was as one without Foundation, tossed with every of their windy Doctrines; it stll rested with me, Man was created for Gds glory; I being ever and anon judged and condemned in my self for Sin and Disobedience, for the Law was come, by which is the knowledge of Sin; and the Commandment being come, Sin revived, and I died, and having as it were wrought Death in me by that which was good, then Sin by the Commandment became exceeding Sinful; and then was I driven to seek for Peace night and day, early and late, in publick and private Fastings, or Feastings, or Family Devotions, whatsoever. running from one House to another, and from one Town to another, from one Assembly and Worship to another, even as it were from Sea to Sea, seeking the Word of the Lord, as *Amos* said, *Amos* 8. 12. in all their Sabbaths, Lectures, Humiliations or Thank givings,

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diligently

diligently observing every Ordinance (so called) in which the Minister said God was to be found, and all to obtain Peace with my Maker, but it, as it were, fled from me, and was not to be found amongst them ; and and then this cry was great in me, *O, that I knew the Truth ! Oh, that I knew the True and Living Way to the Kingdom of God ! O, that I could feel that Testimony of Spirit which they so much spoke of, bearing witness with my Spirit, that I was in the Sonship !* though I felt and knew, I was in the way according to their Judgment, and had the signal tokens of a Christian, as they produced from that spiritual progress and operation the Saints and Servants of God went through in Ages past, which was as Way-marks, set up by Patriarchs, the Prophets and Children of Israel in their Travel to *Canaan*, and by the Apostles, and Servants of our Lord Jesus Christ in their Spiritual Travel to the Heavenly *Canaan*, through the Regeneration and New Birth.

But being as I said before, often deeply humbled before the Lord, and tendered and broken in my Spirit, distressed in my Soul, afflicted in my Body, day and night
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panting and breathing after the Lord, as the
 Hart panteth after the water Brooks, be-
 ing many times deprived of my natural rest
 and sustenance, mine eyes preventing the
 night Watches, as *David* said, watering my
 Bed with my Tears, being almost overwhel-
 med in the Floods, multitudes of Afflictions
 compassing me about, Wars and Commotis-
 ons on every side, Famine and Pestilence, and
 Earthquakes, fearful Sights, and great Signs
 appearing from Heaven, these were the be-
 ginning of Sorrows, and Days of great Tribu-
 lation; then did the sign of the coming of the
 Son of Man appear in the Clouds of Heaven,
 with Power and great Glory, whose appear-
 ance was as the Lightning, that appeared from
 the East, and shined unto the West; by which
 it pleased the Father to manifest the way of
 Life, and to reveal his Son in me, and by
 his Light that gives the Knowledge of the
 glory of God in the Face of Jesus Christ,
 2 Cor. 4. 6. He was pleased to give me a
 glimpse of that heavenly Land, and of the
 Way to the Kingdom of God, which I saw
 to be in and through the Light of Christ
 Jesus, which Lighteth every Man that com-
 eth into the World, as it was then Preached
 and

and testified by the Servants of the Lord, a measure of which I felt in my self, which told me all that ever I did, secretly condemning every work in me, with every word and action that was against, or contrary to the mind and will of the Father, and also justifying every good word and work that was according to his Will; Thus the Lord having opened my understanding, and given me in measure a feeling of himself, I was forced to conclude (as the woman of *Samarita* did) that this was the Christ, this was the Way, this was the Truth, as by daily experience I found by the operation of the Light in my own heart, compared with the Testimony that the Saints and Servants of God had given in Ages past, and thus in the mouths of two or three Witnesses this Testimony was established and confirmed in me, but how to receive and give obedience I knew not, the Enemy often raising Doubts and Fears in me, often dissuading me from embracing the Light, with much questioning whether it were the Truth yea or nay: Then as soon as the Seed, the Man-child appeared, the Dragon appeared also ready to Devour the Man-child; then the Red-Sea was as
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it were, before, and *Pharoh* and his Host bee
 hind, and fear fell on every side; then ap-
 peared Father against Son, and Son against
 Father, one Nation against another, and still
 the greatest Enemies were in mine own
 House; and then was I in great distress;
 then was the Dayes of great Tribulation,
 perceiving the Way strait and narrow, being
 to forsake Father or Mother, House or
 Lands, Friends and Relations, and all old ac-
 quaintances, and cast down all Crowns, Digi-
 nities, Wisdom, Riches, or what other Enjoy-
 ments whatsoever, and deny my self; and
 become a Fool, and a Reproach, a Scorn, a
 By-word, and a Hissing to the Men of the
 World, and take up the Cross daily, and
 follow the Lord through great Tribulation,
 through the Red-Sea, through the Wilder-
 ness, yea, even through Death it self; then
 was I ready to faint, and to say with them,
 This was a hard saying, who can bear it;
 then the Dragon cast out Floods after the
 Manchild, but God prepared a place in the
 Wilderness, and the Child was preserved;
 then was the warfare great between the
 Flesh and the Spirit, the Law in my Mem-
 bers waring against the Law in my Mind;
 doing

doing that which I allowed not, and leaving undone that which I allowed ; with my mind I served the Law of God, but with my Flesh the Law of Sin ; the Spirit indeed was willing to Drink that bitter Cup, but the Flesh was weak ; then when I would have done good, Evil being present, prevented me ; then I became as one destitute of all succour, comfort and support, not knowing whither to fly, or how to escape from the dreadful wrath of God that was then impending over me if I disobeyed ; then was I forced in the fulness of time, not only to stand still and see the Salvation of God, but also to resign my self into his Blessed Will and sweetly to Drink that bitter Cup that was given me to Drink, allowing that the Will of the Lord, and not my will should be done, being willing to undergo any thing, so the Lord be glorified, and my Soul might rest in Peace, being that for which I had long travelled in spirit, having been often as it were at the Pits brink, and as it were at the mouth of the Furnace, having Drunk deep of the Cup of Judgment, and of Indignation, and of the Wrath of the Lord for Sin, and for Iniquity, often travel-
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ling as with my Hands upon my loyns pained, and crying outin my Soul, as a Woman in Travel, that longeth for the appointed hour of her Deliverance, often in that state blessing the Lord for the Ministration of condemnation, which at that Day was glorious to me, often doubting, and fearing in my self least the Lord should cease striving with me, and have left me, and given me up to a reprobate Mind, and to hardness of Heart, being often ready to Despair of obtaining the promised Land, that was before me, considering the many lets, impediments, obstructions, hazards, dangers, which like Mountains of opposition appeared as high as the top of *Carmel*. And thus being assaulted by the Enemy, reasoning in my self, I was at a point what to do; to turn back to *Egypt*, the Land of Darkness, or House of Bondage again, I durst not, knowing the Light in me, the Pillar of fire that appeared for my Guide, and Leader; led me *Canaan* ward, and knowing the Terrors and Judgments of the Lord, that had not only passed upon me, but was still impending over me for sin & disobedience, because I offered not up freely, nor sacrificed freely, nor did not for sake all freely, but like

Ananias and Saphira, (though I had parted with much yet) would have kept a part back; and if the Lord had cut me off, as they were, I must have justified the justice of the Lord in my Soul and Conscience which daily witnessed against me, as it were sealing and confirming this Testimony to me, and in me, that I should never find Peace nor Reconciliation with the Lord, untill I gave obedience to the Light, and came into society with the Children of Light, (*viz.* the People by the World called *Quakers*) and came to the Worship that stood in Spirit, contrary to all the Wayes, Worships and Services of the World, set up in the wills and limitations of Men, which I saw to be only Formal and Traditional, and no less then Idolatry, as they then stood in the Will-Worship, being prescribed, and set forth at the Wills and Pleasures of Men, and established by the then present Powers, Government and Authority; as by the *Independant Church Faith*, the *Presbyterian Directory*, the *Episcopals Common-Prayer Book*, and such like, may more fully Testifie, none being to question, or object against any thing that was, or is believed by their several Churches and Assemblies, or prescribed

prescribed in their Rules or Canons, Directories, or Service-Books (though never so much dissatisfied in Conscience) without undergoing the Censures, or Abjudications of their particular Societies, and Churches, so called: But they that are come to the Light and Liberty of the Sons of God, and to live and walk in the Spirit, and by the Spirit they know the Anointing which abideth in them, which is truth, and no lye, which Teacheth them in all things to follow the Lamb only, whithersoever he goes, and the leadings of his Spirit, and not the formal trash and traditional precepts of Men; and so they are ceased from Man, and his teachings, knowing the Lord is come to Teach his People himself; whereof I being perswaded in my own heart, and this Testimony aforesaid standing in me, (viz.) that I should never know Peace with God in my Soul, untill I obeyed and followed the Light (which I daily felt striving in me, and with me in my Meditations and Communications with my own Heart, secretly condemning me for my disobedience and works of darkness) I was (in the fulness of time) constrained to yeild, and resign my self into the Will and Lap of the Lord, as *Esther* did,

either to Live or Perish; resolving as I
 said before, freely to drink that Cup, which
 had so long appeared bitter, but was then
 made sweet and wholsom, as the Waters of
Fericho, being seasoned with that power that
 makes every bitter thing sweet, and hard
 things easie; then was the Arm of the
 Lord made bare, and stretched forth for my
 deliverance, and his strength was perfected
 in weakness, being brought into subjection,
 and made willing to bear his Cross, then his
 Yoke was made easie, and his Burden be-
 came Light; then he that sat in Darkness
 saw great Light, and he that dwelt in the
 Land of the shadow of Death, upon him did
 the Light shine; in that Day did he cause the
 Deaf to hear, the Blind to see out of obscurity,
 the Lame to walk, the Dumb to speak, and
 the Tongue of the stammerer to speak plain-
 ly; even then when mine Ears hearkned to
 the Word that was near, in the mouth and
 heart. the righteousness of Faith which the
 Apostle Preached, *Rom. 10 3.* Even then
 when I cast away my Jewels, Ornaments,
 Images, &c. Menstruous cloaths, *Isa. 30.*
21. 22. and my own Righteousness, Faith,
 and best Performances, which was but as fil-
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thy rags, in comparison of the excellency of that Glory revealed in and through the Son of righteousness which arose with healing in his Wings, then did he give rain unto his Seed, even the former and the latter in his Season, and upon every Mountain and Hill made he Rivers and Streams to run; then was the light of the Moon as the light of the Sun, and the light of the Sun was sevenfold, even in that Day when he bound up the breach of his Servant, and healed the stroke of his wounded; he opened the Prison doors also, and set the Captive at liberty, and let the Oppressed go free; then he made the Lame to leap as an Heart, and the tongue of the Dumb to sing for joy; the crooked paths did he make straight, and the rough ways plain and smooth; he brought down the mighty from their Seats, and exalted them of low degree; then he filled the Hungry with good things, and the Rich he sent empty away; then did joy spring forth as the Morning, and gladness did arise as the Sun, even then when Peace did run down like a River, and Salvation as a mighty Stream; then was the time of refreshing from the presence of the Lord, even then when the Bridegroom came

came out of his Chamber, and the Bride out of her Cloſet ; then was the Marriage Supper of the Lamb at hand ; then was the Day of joy and gladneſs, when ſorrow and ſighing fled away ; then was the Day of mine eſpouſing, when my Maker became my Husband, *Heſea 2. 19, 20, 23.* and the Bridegroom and Biſhop of my Soul ; when I was betrothed unto the Lord, then was the Marriage in *Cana of Galilee* known, *John 2.* which was the only Marriage Chriſt and his Diſciples were called to, where all the Water in the Veſſels was turned into Wine, which maketh glad the heart of Man, and comforteth the Living, *Pſal. 104. 15. Eccleſ. 10. 19.* ſuch did *Iſrael* of old Drink in the Land of Promise, *Deut. 32. 14.* here was the firſt, and beginning of Miracles that Jeſus wrought, ſhewing forth his Glory ; it was here alſo he Healed the Rulers Son which was ready to Die, his ſecond Miracle wrought in *Galilee*, *John 4. 50, 54.* here alſo was his firſt appearance to his Diſciples after he was riſen from the Grave, *Matt. 28. 7. 10. 16, 17.* here alſo was his firſt appearance, and working of Wonders in me, and to me, which when I ſaw I believed, as his Diſciples and the
Galileans,

Galileans did, *John* 2. 11. and 4. 45. then he whipped out the Buyers and Sellers out of the Temple, and overthrew the Tables of the Money-changers ; then I knew the Tabernacle of the Lord, was with Men, and that he was come to Teach his People Himself, and great was the Peace of His Children, as *Isaiab* said, *chap.* 54. 13. then did I witness the Covenant changed, the Law changed, the Priesthood changed, the Offerings, Oblations, Sacrifices and Ordinances changed, the Service and the Worship changed, and all the Shadows, Types, and Figures abolished, which was but a Shadow of good Things to come, *Hebr.* 10. 1. and the Tabernacle and Sanctuary changed, *Heb.* 10. 20. and the Vail removed, and the New and Living Way to be Revealed (which he hath prepared for us) through the Vail, that is to say his Flesh ; for even to this Day, while *Moses*, and the Old Testament and the Law is read, the same Vail remains over, and untaken away, *2 Cor.* 3. 14, 15. as is evident, and clearly seen to be the very State and Condition of the Ministers and People of *England*, to whom the Way of Life (of Regeneration of Light, of Righteousness, of Peace, & having their

mised to his People, *Jer.* 31. 31. 23, &c. *Rom.* 11. 27. *Hebr.* 8. 8. 10, &c. *Hebr.* 10. 16, 17. they whose Hearts are turned to the Lord know the Vail taken away, according to his promise, *2 Cor.* 3. 16, 17, 18. and we all with open face behold the glory of the Lord, and are changed into the same Image from glory to glory, as by the Spirit of the Lord; now the Lord is that Spirit, and where the Spirit of the Lord is, there is Liberty. Now being born of the same Seed, and not another, and regenerated by the same Life and Power, and because we have the same Spirit of Faith which the Apostles and Servants of the Lord had, as it is written, *2 Cor.* 4. 13. *Psalms* 116. 10. *I believed, therefore have I spoken*, we also have Believed, and therefore speak; now *we have this Treasure in earthen Vessels, that the Excellency of the Power may be of God, and not of us*, *2 Cor.* 4. 7. and having this hope and trust we use great boldness and plainness of speech, and are not ashamed of that worthy Name, by which we have been called, nor of the glorious Gospel of Christ, for it is the Power of God unto all those that Believe; and this Mystery (*viz. Christ in us the hope of Glory*, *Col.* 1. 26, 27) hid
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their Hearts sprinkled from an evil Conscience, and of witnessing Redemption and Remission of sins) is hid, and to them the covering is not yet taken away; for the Vail is over their Hearts, and what they see and know of God is but by the seeing or hearing of the outward Eye or Ear, as *Job* said, *chap.* 42. 5. knowing nothing but what they know Naturally, in a literal historical, notional, external Sense, and in these Things they soyl and corrupt themselves, never owning or obeying the Light that leads out of Darkness, and Discovers all the works thereof, which makes all things manifest, and gives the knowledge of the glory of God in the face of Jesus Christ (which till then is Vailed) through which we draw nigh unto God, and makes bold to enter into the inner Sanctuary, even the holy Place, being purified through his Blood, having our Consciences purged from dead works, *Hebr.* 9 14. which is not yet made manifest, where the Tabernacle is standing, *Hebr.* 9. 8. neither do they know the Power which through his death hath rent the Vail; but we that are come to believe in the Light, and to witness the New Covenant which God pro-

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broke forth in *Cain*, the third Person in the Earth, and he slew *Abel* his only Brother, and here the Enmity between the Seeds appeared (which I mentioned in the beginning) and this envious Persecuting spirit hath had a place and descent through all the Generations of Man-kind to this very Day, as the Scriptures are full, how they that served and feared the Lord did suffer Persecutions, Afflictions, Tribulations, Reproaches, spoiling of Goods, Buffettings, Imprisonments, yea, even to the Death, and all for following the Lord in the Regeneration, and for serving and obeying Him in heart and spirit, and for departing and separating themselves from the Ways, Worship, Customs, Traditions, and beggerly rudiments of the World; and as they persecuted the Prophets and Apostles of Christ that went before us, even so do they persecute us, and yet they will profess they know God, but their Works deny Him; for I was no sooner turned from Darkness to Light; nor from Satans Power to God; nor from sin to righteousness; nor from the lusts and pleasures of the Flesh to serve the Living God; nor no sooner come to deny my self, and take up the Cross of

from Ages and Generations) hath he opened and revealed in us, blessed, honored and glorified by the sweet and precious Name and Love of our God for ever, that hath opened the mysteries of his Kingdom, and hath revealed them unto Babes, Sucklings, and to the little and lowly in Spirit, and yet hath hid them from the Wise and Prudent of the Earth, this is the Lords doing, and is marvellous in our Eyes, blessed, yea everlastingly blessed be his holy Living, eternal Name, Love, Life and Power, who alone is worthy of all Glory, Rule, and Dominion for evermore.

And having this Testimony, and for this Testimonies sake, and for our love and faithfulness thereunto, we suffer, and are brought into bonds by the chief Priests and Rulers of this Generation; for as it was in the Apostles dayes, so it is now, *They that will live Godly in Christ Jesus must suffer persecution*; and as Christ said, *In the World you shall have tribulation, but in me you shall have Peace*; and if you love *Me* the world will hate you; and even so persecuted they the *Prophets that went before us*: this persecuting spirit (getting a place and room in the Woman, as I said before) broke

a Man whose Life and Gonversation doth more fully declare him to all that knows him; part whereof I may set down in this following Treatise, and shall leave it to the view, judgment and consideration of all sober judicious Men, that knows any thing of the Way and Worship of God; but especially to those my Neighbours and Country-men that hath known both him and me according to the flesh; (though he be a Man in esteem, honour and repute amongst Men, and the Children of this World, and hath attained to his several Titles and degrees of Honour and Preferment, being reckoned one of their chief and learnedst orthodox Divines; being (as his Wife once said to me) contemning me as audacious, and for my puerility and illiteratness, far inferior to argue, or dispute matters of Conscience with him) brought up at his Book and School from his Childhood; and I being but a Child, as she said, and indeed sprung of mean Parentage and low Degree, according to the flesh; and in my minority Educated a little at School but the most part about Husbandry, Tilling, or Hearinging, or the like, being an inferiour weak Child in comparison of 'Thousands;
but

Christ, and follow him, through Tribulations, Reproachings, Revilings, Mockings, Fastings, Temptings, or what other Sufferings soever, or through Death it self unto Life; yea, no sooner I say was I given up to follow him, but persecution arose for the Gospel sake, notwithstanding my long Travel and Pilgrimage in the Wilderness, (neither considering the Faintings, the Hungrings, the Thirstings, the Jeopardies, Perils, the many desperate Dangers, the dark Disconsolate days, the long and wearisom Nights my poor Soul sustained, with many a sigh and heavy groan; with many a dolefull lamentation, with much brokenness of Heart, and contrition of Spirit when Rivers as it were run down from mine Eyes, when my Heart failed me for fear in the day of my spiritual progress, from *Egypt to Canaan*) I say never considering the afflictions I had gone through the enmity in Gods enemies without arose against me, to reproach, revile, and persecute me, and (as I said before, having withdrawn and separated my self from them, with their Way and Worship) I was hated, envied and threatened by them, but especially by one of *Englands* chief Priests, named *Lewis West*,

which strengthened his Lordly spirit in severity, (who should have been Minister and Servant to all) thereupon perswading himself; that a little more rigor, a little more severity, one twist more ith rod, one cord more ith whip would subject all his Parishioners, and make them Conform; sometimes he would have drawn me with soft words, pretending great kindness to me, or any of my Mothers Childrer, &c. for our Parents sake, the finalness wherof may appear by and by; for he having no occasion at all against me, save touching the Law of my God, (being that which was matter of Conscience and weight to me) yet it seems occasion must be had, and small ones must be taken where great ones are not; and therefore he took it against me, because for Conscience sake, I could not pay him Tythes.

A thing never challenged nor paid (for ought I know) by any Gospel Minister, nor any other under a Gospel Dispensation, what ever any Man may pretend; so *he that flattereth, and smootheb deceitfully, crying Peace, Peace to the Wicked,* because I cannot now run with them to their excess, nor cannot return to their vomit again, but
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but what I now am is by the Grace and sweet Love of God, for which I have cause to bless and magnifie his Name forever) and let such I say as hath known both him and me, and not only such, but all that have any feeling or sense of the Way and Work of God judge of us, and between us, in every thing, either before or hereafter inserted or recited ; being for my own part, (according to the principle of Light and Truth I profess) willing to recommend my self to every Mans Conscience in the sight of God, and also to give a reason to any Man that shall in Truth and Soberness, demand a reason of me of the Faith and Hope that is in me (according to the manifestation of the Grace of God received.)

Now I say, the said L. W. was no sooner settled in his place, and I set to follow the Lord, but he began to menace and threaten me, together with other Professors, to bring us under Conformity ; and by and by shewed his austerity, by which he made many Professors (and others inclining to Reformation) bow and conform, who came in by degrees, and yielded Conformity at one time or other, in one thing or other, which

especially because I could not put into his
 mouth, as *Micah* said, *Mic. 3. 5.* he now
 forthwith prepares open War against me; and
 thus he begins for my first years denial of
 Tythes to him, he presents me to the Jury,
 at a Temporal Court, held at his own House
 in the manner of little *Salkeld* by the
 Dean and Chapter (so called) of *Carlisle*,
 he himself being one of the Lords of the
 Court; so being called by the Jury, I told
 them that for Conscience sake I could pay him
 none, often saying to them that that Court
 had nothing to do to determine matters of
 that nature, the Ecclesiastical Courts being
 provided for that purpose, unto whom such
 things more properly belonged, yet the Ju-
 rors slighted me and said I was a fool, it was
 better for me to have them determined there,
 &c. So being willing to do the Priest a
 pleasure, they proceeded to cast it for him,
 and gave a Precept against me of One pound
 one shilling, or thereabouts, for which the
 Prebends Bailiffs took a Cow from me worth
 Three pound three shillings, or upwards, I
 having but one other; the Priest called me
 to him, required me to pay him, I said no,
 I could pay him none; then he beckned
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to one of his Fellows another Prebend, being then present, to reason and expostulate with me, endeavouring to persuade me to pay him, and in our dispute he pleaded the Civil Law; a third Priest standing by, by way of Interlocution, Promptly laid to the Ear of the other, *Jure Divino*, Sir, *Jure Divino*, to whom I answered, either of you prove Tythes *Jure Divino*, here before all this People, and I will pay them, which thing they stay'd not to do; for immediately the aforesaid *L. W.* taking one of them by the arm, drew them away, and they all three went to an Alehouse, leaving me to the Court, with whom I reasoned a while, clearing my Conscience, (which I valued more worth then a Cow) and then left them: The Jury meeting at other times, I still warn'd them not to meddle with it, being it appertain'd to another Court; nevertheless they proceeded as above; but mark what befel about the very time the Jury delivered in their Verdict, the Fore-man had a Barn burned by a sudden hand from the Lord, as was believed, amounting to a considerable damage; which thing I often pondered in my spirit, though few looked on it otherwise

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herwise then a common accident. This being done, from that time forward he proceeded to take my Tythes in kind, as they fell due, &c. his Collectors taking Hay and Corn at their pleasure, sometime going in at the wrong end of the Dale, contrary to the order of Tything, so taking the best of the Grain; other sometimes taking three or four Stooks, or a Cart load together off at one end; and if I carried away any untythed, they were sure to please themselves in the next Dale of mine where they came: Thus they continued, not shaming to bear and drag away by force what they could apprehend; [mark] even as the Priests (*viz.* *El's* Sons) and their Servants did in *Israel* of old, who were Sons of *Belial*, and with their flesh-hooks dragged out of the Pan, Pot, or Caldron either boyled or raw; and if any denied to give them, they took it away by force, read *1 Sam.* 2. from verse 12 to 17. but mark their end, for the Lord was grieved with them, and said, *he would cut them off that there should not be an old Man left in El's house.* and verse the 35, 36. *I will raise up a Priest saith the Lord, that shall do according to all that is in mine heart; and*
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it shall come to pass that every one that is left in thine house (speaking to Eli) shall come crouching to him for pieces of Silver, and morsels of Bread: Mark the end of these Priests (Sons of *Belial*) who served themselves with the fat, and kept Servants as vile as themselves, who violently pulled and reaved away by force from the People, even as the tything polluted Priests and their Servants doth now in our days; are they not pulling, rending and reaving throughout this Nation of *England*, so barbarously and inhumanely, that they have made their name to stink, and they are become contemptible and base before all People, read *Mal.* 2. to verse 9. and will not their end be like those Sons of *Belial*: and also what becomes of the Posterity of many of the Priests that are gone? are they not already in many places crouching for pieces of silver, and morsels of bread; yea, even to such as their Fathers persecuted? search and see if it be not so. But to proceed; this not answering his desire and end, more mischief resting in his heart against me, he cited me to the Bishops Court but for what I know little, save that he himself said, for all manner of Tythes since he be-

came Incumbent in that place, (notwithstanding what was done as aforesaid) his Libel I never got, they commonly being Scrolls of Lyes; so the Court proceeded to Excommunication, whereupon he procured a Writ, called *Excommunicato Capiendo*, and thereby cast me into Prison about the latter end of the seventh Month 1663. where I have continued these four years, during all which time he never did so much as give me a visit in my Prison-house, nor never laboured to convince me, or regain me either by exhortation, information or instruction, &c. as is provided and enjoyed in the Articles to be enquired of in their Visitation; read Article the 10th, concerning Ministers duty to Popish Recusants, and other Sectaries; nay, he would never so much as allow me a fair sober Discourse to reason the case or matter in difference; but when I have met with him, (having sometime gone to his house) is soon as ever my judgment differed from his, or that I either opposed, or questioned any thing he said, or held out, forth-with he broke into passion and fury, sometime buffetting me with his fist, (as he hath often done both to his own hearers and others) other times

times calling me rogue and rascal, with such like vilifying terms, in great fury Threatening he would humble me, &c.

But still all this not answering his ambitious spirit, and covetous ends, he yet deviseth more mischief, and presently he casts about to compass my little parcel of Land, (as *Ahab* did *Naboth's*) yea, worse then *Ahab*, for he never profered me the rate in money, *1 Kings 21. 1, 2. &c.* I read *Ahab* being sad and dejected because of *Naboth's* answer, *Jezebel* his Wife could soon cure that malady saying to *Ahab*, *what, art not thou King? Arise and be merry, and I'll give thee the Vineyard;* so he soon devised a way to kill and take possession, &c.

And indeed whether *L. W's* Wife hath not been a deviser and abetter against me, it is questioned by some, but I leave it to the Lord and themselves: and he goes on in Law untill the Sheriff returned I could not be found; (although I was in his Custody, and that the Priest *L. W.* knew well enough) upon which false return a Writ of Outlawry came forth against me, and then they knew where to find me; for thereupon the

the Sheriff's Clark gave another Mittimus to the Goaler for me. And untill that time I never had the least notice neither from him, or any one of the Kings Officers (save only that his Wife did once say I laid for contempt, and that her Husband would take another course for his Tythes, &c.) and the Jayler keeping me more strict then my Fellows, I required a reason of him, he said he had received another Mittimus for me ; I asked him for what cause, he said he knew not but it was at *L W's.* Suit ; I desired a sight of it if he pleased, he said yes, if I would give him thirty pence ; I said, it were but reasonable that I knew upon what account I was so dealt with ; but no account could I have untill I bought a Coppy thereof of the Sheriffs Clark, yet being (as a Child) very ignorant in matters of Law, (having never been concerned in matters of Law, nor never had occasion at any Court with any person whatsoever, save this with him) I let it go on in singleness of heart, resolving to leave the issue to the Lord, knowing he was all-sufficient, and chusing rather patiently to suffer, then to involve my self into such dubious unseen troubles, and vast expences,

pences, as of the Law doth produce, especially being so incapable of things of that nature; and thus it continued in suspense (I still waiting to see the effect) untill about a year after he stirred again, and sought through smooth words subtilly to have enticed some of my Relations, to have given him a Composition for me, telling them one while Ten pounds, another while Twelve or Sixteen pounds would do it, pretending to shew them all the favour imaginable, if they would do any thing; and when his blandilocutions could not prevail, then he sought to terrifie them with threats, saying, he had a Writ ready, and the Sheriff would come and take possession, and all I had would be Confiscated to the King, &c. also the People and Neighbours adjacent, with great exclamation pressing them to compound; saying it was pity it should be forfeit, which put them to a point, not knowing what to do, some of them gave me an account once and again with tears, and great grief and vexation, I (as often before) desired, and also discharged them not to meddle in it; it was my own, and I knew not that it could go for a better Testimony; I had nothing but
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what I had received of the Lord, the loss was like to be solely mine ; so let him and me alone, for what he could inflict I was to bear, and that he could go no further then the Lord permitted, and what he intended for evil the Lord turned to good, and I hoped to be preserved and provided for ; upon which they were dissuaded, and would not be induced by him : So by the aforesaid Writ he called a Jury, and by compulsions summoned my Brother, and others that farmed my Land, to give an estimate of the Annual value of it, and also what Goods and Chattels I was possessed of about two years before (*viz.* the time when he began that Suit) intending to make all Confiscate from that day forward ; so the Jurors gave in their Survey at Six pound *per annum*, &c. in the year 1666 Then after he had done all this, what through the Exclamation of my Relations and Neighbors, for the satisfying of them, and what through the advice of others my Friends) I procured a Reversal, resolving to joyn Suit, and try with him ; (and never more I did, neither to this day, nor before, in matters of Law proceedings in my own defence) and how the Lord prevented or confounded him

him in his proceeding I know not, but to this day his expectation hath perished, and it is between three or four years since he begun; and indeed I can truly say, it was freely offered, and not it only, but Liberty and Life also (if it had been required) into the Will of the Lord, feeling and enjoying his Peace and Presence I am satisfied, and can say, it is enough, and in the uprightness of my Heart, I desire I may honour him with life, liberty and substance while this Tabernacle of clay is undemolished, for he alone is worthy of all Glory and Thanksgiving from me for evermore; *For he brings to nought the understanding of the Prudent, and turns the wisdom of the Wise men backward, and confounds, the Wisest Ahithophels, so that their vain hope perisheth, and their Expectation is cut off.*

Now all this he hath wickedly done against me, and that for no just cause as in the sight of the Lord, nor no cause pretended, save some small Tythes, as Hens, Easter-Reckonings, &c. which was no doubt very inconsiderate in comparison of what he hath done; for I have been much perswaded that when he begun with me, he could no

way reckon Five shillings, for his Collectors took in kind that which was most material, as Corn and Hay, as I have before related; and for Wooll, and Lamb, I had none, and for other Goods I had but a few; it may be a Cow or two, but seldom, if ever three, which things could amount to no great value, suppose it were for two or three years; an account whereof I have often required of him, I have also written to him for an account; also my Relations have desired an account of him, but to this day none could I have from him; also I have written to him, that we might fairly and soberly Discourse of the Title of Tythes profering if I were convinced that they were Lawfull, to pay them without all that to do, and withall warned him to cease from his wicked proceedings, being perswaded they should not go unpunished by the Lord; a true Transcription whereof hereafter follows, as they were sent him in several Papers, at several times, which I have inserted for the Readers better satisfaction.

Lewis, I am informed there is a design in thy Heart to deprive me of mine Inheritance

inheritance left me by my Father, Is this the fruit of thy Ministry? and in this dost thou do as thou wouldst be done unto? Hath Satan filled thine heart, and rooted Covetousness so deep in thee? Take heed to thy ways, search and see what spirit thou art of, and what spirit it is that suggesteth this in thee: enter into consideration with thy self, and commune with thy own heart, whether thou wouldst be done unto so, yea, or nay; or whether it be thy place to covet thy Neighbours Goods, or Inheritance? methinks thou shouldst not be ignorant what became of that Woman *Jesabel*, for coveting *Naboth's Vinyard*, and what the reward of Covetousness is, the Scriptures are full; observe the words of the Wise Man, that said, *lay not in wait, O wicked Man, against the dwelling of the Righteous, spoil not his resting place; enter not into the Fields of the Fatherless &c.* and whatsoever is written, is written for our Learning; thou hast often repeated that Command that saith, *Covet not thy Neighbours Goods, nor any thing that is thy Neighbours;* and is thy heart now going after thy Covetousness? Weigh these things with thy practise; Why shouldst thou de-

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destroy thy own Soul? thou that holdest
 Scripture for thy Rule, will it justify thee in
 this thing? Or where hast thou any such
 Rule in it amongst all the Conversations of the
 Saints? And do not think but thou must
 be brought before the Tribunal of God,
 there to give an account of all thy deeds done
 in thy Body, and there thy person will have
 no more respect then mine, (though now
 it may) all thy Pomp, thy Dignity and
 Riches will stand thee in no stead, neither
 justify thee in his sight, who hath said, *The
 wicked shall not go unpunished*; thou hast
 deprived me of my just Liberty already, and
 if that cannot content or satisfy thee, surely
 no more will mine Estate; for the more
 thou obeyest that envious and covetous spi-
 rit, the more it will draw thee on, untill thy
 Soul be shut up in the Grave, out of which
 there is no redemption. So I desire thee,
 have respect to thy Souls everlasting health,
 for these, and such like as thou art often found
 in, are not the fruits of a Gospel Minister, for
 Christ and his Apostles never taught any such
 Doctrine; and truly, whilst thou art of this
 spirit and conversation, thy Ministry will not
 profit to wards God, nor thou canst never
 turn

turn many unto Righteousness (its true, thou mayst make some Profelytes, but I think few Converts) it appears thou came not to seek nor gather us but ours, so that thy end is thy own, and therefore accursed; so unless thou repent thou shalt certainly bear the indignation of the Almighty, for little or nothing hast thou Ministred unto me either in Doctrine or Practice but that which savours of Death, and such Ministration deserves no maintenance: So I desire thee, as one that respects thy Souls everlasting welfare, and in love thereunto I send this unto thee, and not in any respect to my own interest, as the Lord whom I serve knoweth, in whose presence I am, but that thou mayst cease to bring so deep guilt and weight upon thy Soul, but rather repent of thy wicked purposes, and seek unto the Lord, if peradventure the thoughts of thine heart may be forgiven thee; for according to outward appearance one would think thine Estate were sufficient to satisfy thee, that thou shouldest not reap where thou sowedst not and covet my penny that hast so many pounds; remember the Parable of *Nathan to David*.

But

But thou may object and say, there is a reason, thou hast a proper right and due unto it ; To this I answer, (as I have formerly done) if thou or any of thy Function will appoint the time and place where I, or some other of my Companions in bonds may meet with you, and according to Scripture, sound Doctrine, and the Spirit of Truth, convince me or us that such things is just and due, and properly belong to your Ministration, or that Christ and his Apostles did ordain constitute or allow any such Ministry or Maintenance after he had offered himself a perfect Sacrifice, having thereby abolished all Types, and the Law that made nothing perfect : I say, if thou, or any of you can, or will convince me or us of the lawfulness of paying Tythes, we should neither suffer Imprisonment, loss of Estate or Goods, nor the Execution of any Law to pass upon us for denial of Tythes, but rather pay them as conscientiously as any one whatsoever : And this were but the place and duty of your Function, and indeed if it were not matter of conscience to me, I could not have suffered such detriment, loss and imprisonment in the patience and content as I have done by thee, and I am yet resolved

resolved to suffer more before I offend Gods
Witness in my Conscience.

And further I demand of thee what the
sum or value is that thou claimest of me, be-
ing reckoned up together, for I have been
deprived of my just Liberty a full year and
upwards, which is a penalty beyond my of-
fence, or any pretence of offence that thou
hast shewed me; So that I think thou need-
ed not a proceeded to have damnified me any
further : So seeing thou yet intendest to add
weight and oppression to the afflicted and op-
pressed, little enough, if thou give me a true
account of my supposed transgression, which
I expect thou wilt forthwith do by this Bear-
er, either in word or writing, without any
further deferring; for sure thou hast not gone
about to impose all this upon me that thou
hast done, and yet intends to do by adding
affliction to my bonds, but thou canst and
will give a reason in every particular where-
fore; which I expect of thee without any
further evasion, or otherwise I may conclude
thou canst not: So that I say again in
tender love to thy Souls eternal Peace, do
I desire thee to ponder well these things,
and

and receive the Advice of thy Friend herein, for I know there is a Witness in thy Conscience that will receive me, from which thou canst not flee, nor hide thy self Day nor Night, to it I appeal; and know thou, that its not that I am weary of Sufferings, or am so married to the World that I cannot part with it; for though the Devil may have power to Dispossess me of an External Inheritance, as he hath had power to cast into Prison; yet will I wait upon the Lord, knowing he is able to subdue Satan under his Feet, and thou could have had no power against me if it had not been given thee; so if thou wilt not be advised for thy good, do what thou hast power to do, as for me I have so much Faith as to Trust in the God of Jacob, and Patience to endure all these things, knowing the Captain of my Salvation was made perfect through Sufferings, who will be Glorified in the Sufferings of his Saints, whom my Soul honours and glorifies above all: So be Exhorted and Warned in time, lest this stand as a Witness against thee in the Day of the Lord's Indignation, for this was in my heart from the Lord to warn thee of, so I shall be clear of thy Blood.

Cate

*Carlisle, the place of
my outward re-
straint, and in-
ward peace, the
14th of the 9th
Month, 1664.*

*By one that desires from
my heart the welfare
of thee and thine, and
to be found in the ex-
ercise of love to Ene-
mies.*

Tho. Carleton.

This second I sent to him after I was
Outlawed.

L. West,

HEar and understand, let thy patience
shew forth it self a little to hear, read
and receive home this herein inserted directed
to thee; how long will it be ere thou cease to
add oppression to the oppressed? Where-
fore hast thou Outlawed me, when in Pri-
son? Hadst thou no way to accomplish thy
design, and obtain thy covetous desire and
end, but by Treachery and Deceit, and by
stealing Law against the Innocent? Oh, how
eager hath thy desire been after the dwel-
lings of the Righteous, and that without

any just cause; for which thou hast often refused to give a reason or shew the cause! Thou knowest on the day of my Commitment I asked thee what thou couldst demand, before many Witnesses; also I writ to thee for an account, and my Relations desired an account of thee, but none yet wouldst, (or rather couldst) thou truly and justly give: Oh! be ashamed, be ashamed, and blush that ever thou shouldst profess a Priests Function, and deal so Treacherously as thou hast done: was thy cause so evil, and thy plea so bad, that thou must steal Law to obtain thy greedy desire? Is thy love (so much professed) to my Fathers Children at an end? and is envy, wrath, and malice crept in instead thereof? Oh! the Heathen shall condemn thee for this; yea, the Earth shall open her mouth, and the very Beasts of the Field, and Fowls of the Air shall abhor and be astonished to hear and see thy proceedings herein: The Tribe of the Priesthood will be ashamed of thee, and all such Sons of Levi; well did *Jacob* say, *Instruments of Cruelty was in their hands*; yea, I may say Cruelty in the highest degree, pride, tyranny and oppression
is

is their way and path ; well speak the Prophets, that which is now come to pass, yea, seen and felt, *Micah* 3. 5, 11. *Ezek.* 13. 18, 19, 22. and *chap.* 22. 25, 26, &c. *Isa.* 56. 11. Oh, the oppression of the Priesthood of *England*, the Earth can scarce bear them ; and among them all canst thou produce a president for Covetousness, Cruelty and Oppression ? surely thou knowest not what spirit thou art of ; but thy fruits will discover thee by and by ; if a Man should tell of thy dealings to thy Function (how thou hast beat me with the fist of Wickedness ; persecuted with all thy might ; sworn, or caused to swear, deceitfully ; and how illegally thou hast done, and that for filthy lucre sake, to obtain the gain of oppression) would they tolerate thee, and not be ashamed ? Oh, blush to hear of thy corrupt Conversation ! thy own hand shall witness against thee, and thine own heart shall condemn thee for these things ; thou hast not only dealt Treacherously with me, but with the Kings Officers also, by causing them to return, *I could not be found*, when thou hadst me in Prison, and they had me in Custody ; surely thy Master will deceive thee, and thy

nakedness, treachery and deceit is, and will be laid open, and made more publick then thy Proclamation was, that I might either render my Body or be Outlawed, which thing was done in obscurity and deceit; but I must be more publick and plain with thee, it may be to rip up thy skirts, that thy nakedness may appear, thy filth and putrefaction, though as a chief Priest, yet one of the Whores Children; for the light manifests thee so to be, and all thy crooked deceitful serpentine paths; and by the Children of Light thou art seen, and shalt be made apparent to them that is yet under the yoke of oppression; thy Name shall rot, and the memorial of thy Seed shall stink in thy Generations to come; a Testimony I have to bear against the workers of Iniquity, and for that end the Lord hath called me forth, and brought me not only to believe, but also to suffer for his Name, which Name I have as a Rock, a Shield, and Helmet of Salvation in this day of great Tryal; and in the Strength of the Lord am I resolved to hold forth my Testimony, valuing all with it as dross and dung, and doth believe, that though it I shall undergo all, and be able
to

to make War in Righteousness: and by his Power shall tread upon the neck of the Scorpion and Adder, and on the crown of the head of thee, and all the Oppressors of the Lords Seed, who at this day is made objects of your Cruelty; yea by the Power of the Living God we both do, and shall tread you as chaff in the Streets: So take heed how thou proceedest least Gods witness in thy own heart break thy rest; for the first Priest that imprisoned for Tythes in *Cumberland*, was made a spectacle of his wrath, and he is the same God to day, and can save; so take heed betime least the judgments of God fall heavy upon thee, and labour not to incur the wrath and displeasure of the Almighty upon thy Soul; for thy deceit, violence, spoyling, and persecuting is and will be a token of perdition, when my innocent suffering is and will be a token of Salvation, and that in Christ Jesus. So be warned I advise thee once more, and repent and amend speedily, lest the plagues and arrows of the Almighty fall heavy upon thee; for this I am bold to tell thee in the Name of the Lord, that the Lords wrath is kindled against such, which will not cease
nor

nor quench till the workers of Iniquity be cut off, that have added affliction to the afflicted, and usurpingly exercised lordship over the Heritage of God; for your treachery, deceit and folly hath and is appearing to all Men, and Gods contraversion against you is begun; for your end is destruction, whose God is your gain, and your belly, whose mind is on earthly things; yea, the Stone of your Wall, and the Beam of your Timber, the very materials of Babel's Building shall cry out against the Builders, and the Stone you have rejected is become Head; (*viz.* Christ Jesus the Light) and if thy patience can read it, and apply it, so do, if not, how wilt thou bear and answer the Lord when these things fall upon thee.

Carlile the 13th of
the 3d Month,
1665.

} *From a Sufferer for
Truth and Righteous-
ness.*

Tho. Carleton.

These Queries following I propounded to him, occasioned by some Discourse between us, about their Sacrament and Conformity, which he seemed to charge upon me as the sole cause of my imprisonment;
having

having the like confounded Architects of *Babel*, either lost the original cause, else finding the weakness and inconsiderateness of it, was ashamed, and so let it fall: For I said to him that I never thought Nonconformity to their Church and Sacrament had been the cause, but rather Tythes, as my *Mittimus* signified; he answered, no, no, it was it, and nothing but it, (meaning Nonconformity.)

L. West,

PErceiving thou blamest me for want of Conformity to the Church Ordinances and Sacraments, as if that were the sole cause of my imprisonment, and thou pretending to be a Minister in the Church, and to the Church, give me a full and positive answer to these following Queries, according to Scripture, sound Doctrine, and the spirit of Truth, that so my judgment may be rightly informed, and if I have been erroneous and schismatical, I am willing to reform when I am thereof convinced.

1. What is the qualification of a Minister of Christ; what is his Gifts and Endowments; and how, and from whom are they obtained?

2. How

2. How is a Minister of Christ to be called & sent, what is their Ordination; or whether thy Call, Ordination or Ministry be from him; to whom wast thou sent, and to what end; or whether there be not some that run unsent, and never profit the People? according to *Jer. 23. 32.*

3. What dost thou Minister from in thy self, or what dost thou Minister to in the People, or wherein doth thy gift and ministration consist?

4. What is the Gifts and Parts of a Minister of Christ, what is the gifts and parts of a Minister of Antichrist, or how do they differ one from another?

5. Whether is a Minister to be Servant to, and in the Church, or to exercise lordship over the Church and Heritage, &c. as the manner of the Gentiles is?

6. Whether is covetousness, pride, wrath, malice, envy, swearing, lying, drunkenness, fornication, oppression, robbery, theft, idle and corrupt communication, and such like, of the Spirit of Christ or Antichrist?

7. Whether they that do such things do believe in God, and have Faith in Jesus Christ, or can be either a Minister or Member in his Church

Church and Body, having not obtained Remission, Redemption, and Salvation from those things?

8. What is the Church of Christ, or how many Churches is there, whereof doth it consist, whereon doth it stand, where, and by whom is the Foundation thereof laid, and how is it preserved Holy and without Spot, or whether is it subject to corruption and change yea or nay?

9. What are the Ordinances of the Church, what are the Precepts, Rules and Canons therein to be observed; and to whom doth the Rule and Government thereof belong?

10. Whether doth these Ordinances of the Church belong unto all Men, or whether is all Men under the Rule and Government thereof, or what is the qualification of those that have a right therein, and the priviledge of those that are Governed thereby?

11. How many Ordinances are in the Church, when and by whom are they instituted, to what end, and for what time?

12. What is Baptism, who is the Baptiser, with what, and to what are Men Baptized?

13. How many Baptisms are there, and how do they differ one from another?

14. How are they Baptized that are Baptized into the death of Christ, and are Buried with him in Baptism; or how is the Baptizing with Fire and the Holy Ghost?

15. Whether doth dipping and sprinkling in water (*England's present Church Form in Baptism*) make one a Member of Christ, or whether is any unclean thing a Member of Christ, yea, or nay?

16. Whether they that were Baptized, (and ingrafted as a Member in the Church) if they perform what was therein promised, (*viz.*) forsake the Devil and all his works, the pomps and vanities of this wicked World, and all the sinful Lusts of the flesh, and believe all the Articles of the Christian Faith and keep Gods holy Will and Commandments, and walk in the same, whether they must not be excommunicated, and cast out of your Church, and into Prison, and suffer loss both in body and estate, yea, or nay, according to *John* 16. 2.

17. What was those Ordinances and Traditions that *Paul* forbade the *Collossians* to touch, taste, or handle, which (though
com-

commanded by Men) was to perish with using, which Ordinances Christ blotted out, and nailed to his Cross, as being against such as he had quickned and raised by his Spirit.

18. What was those Meats and Drinks, those Holy-dayes, New-moons, and Sabboth-dayes, which was but shadows of good things to come : or is not the Churches yet under those Ordinances, Traditions and Shadows, and knows not the Light of the glorious Gospel revealed which Christ commanded to believe in ?

19. What was the Philosophy, Traditions and Rudiments of the World which had like to have spoiled some, and which those that were dead with Christ were not to be subject to ; but if Pope and Turk should have power to set up their Traditions & Rudiments, would you not be subject, and Preach them up for Doctrine ?

20. What is the Sacrament of the Lords Supper which thou would have me receive ; how is it distributed and received, or what is the qualifications of the worthy Receivers, and if I Eat and Drink the thing signified (*viz.*) the Body and Blood Spiritually, and so distist from the Sign, must I not be cast

27. Who is the Head of your Church and Body, (or who is King, Priest and Prophet) whether Christ, King, Pope, or Bishop; or how many Heads is there?

12 Month, } *Send thy Answer to me at my*
1667. } *Prison-house in Carlile.*

T. C.

Another sent after, about the 4th Month, 1667.

L. W.

I Having all along a desire to be edified in the True Way and Worship of the Living God, and an inclination from my childhood, to follow after that which is good, righteous, and unreprouable in the sight of the Lord, and to keep my Conscience undefiled, and my judgment clear and uncorrupted, as the Lord God of Heaven knows, from whom nothing can be hid: and seeing the ground of the Controversie between thee and me is matters of Faith or Worship, and so matters of Conscience to me, and such as I cannot easily renounce, nor dare not turn from, unless my judgment were otherwise

out of your Church, and into Prison?

21. What is his Body of Christ, and what is the Blood, whether is his Body Spiritual or Carnal, or how is the Lords Body to be discerned?

22. Whether is the Body one, or how many Bodies hath He, or how do they Eat and Drink his Blood that Eternal Life abideth in?

23. How did they eat the same Spiritual Meat and Drink, the same Spiritual Drink, which were Baptized under *Moses*; for they drank of that Rock which followed them, and that Rock was Christ?

24. What is the difference between the Cup of the Lord, and the Cup of Devils, and the Table of the Lord, and the Table of Devils?

25. Whether are they worthy Receivers purified from their Sins, and sanctified through His Blood, seeing His Body was broken, and His Blood shed for the remission of sins?

26. Whether they that are yet in their Sins do not eat and drink their own condemnation, not discerning the Lords Body?

plainly and honestly, so far as I know, and do remember; I shall leave all, both his and mine, causes and proceedings, with all that hath been done, to the witnes of God in all Hearts and Consciences, that gives a true sense and understanding of the nature and property of every word and work; and accordingly let the sober, moderate and un-biassed Reader or Hearer judge of us, and between us, and especially such as have known us both after the flesh, and the Lives and Conversations of us both among them (viz.) the Parishioners of *Addingham*, and others in the Towns and Parishes adjacent, amongst whom we have lived, and with whom we have had to do, many of them being privy to the most part of those things, and so may the better bear witness to the Truth or Falshood of them, being (as I have said elsewhere) willing to recommend my self to every Mans Conscience in the sight of God; and as I own and acknowledge the Light for my Leader, Guide and Salvation, so I am willing that all my deeds should be brought to the Light, and that which I do or have done that is not justifiable in the Light let it be condemned by Light, and I ashamed,

and

therwise perswaded; I therefore sent some Propositions to thee, to that effect, an answer whereof I expected from thee before this time which thing I thought but requisite, and very consistent with thy Office and Profession, being that which the Ministers of Christ was always ready to do, being willing to render a reason of their Faith and Hope to any that should demand it; and also to exhort, inform, and instruct in the Doctrine and Principles of Truth, with all meekness, gentleness and long-suffering; which thing if thou refuse to do, let me know upon what grounds, for I have not strained thee for time, but thou mightest have done it with deliberation; so I desire a sober answer of thee of all and every particular propounded, or else a reason why thou wilt not, and it may suffice for the present.

T. C.

Now having as briefly as possible given a True and Impartial Relation of all the differences, states and proceedings on both sides that is of most importance and concernment, and the ground and cause of all, as things hath passed and been carried on between us, plainly

and this is to do as I would be done unto ; also these my Papers that I have sent to him, they are now made publick, and so are no longer his and mine only, but other Mens to judge and consider of.

In my first I desire (as I would often have willingly embraced) that he, or any other of his Function and Profession would give me or us a sober moderate visit or meeting, at their own time and place, allowing us person for person, that there we might dispute the differences in Religion between them and us, in a sober moderate spirit, which to us is of great price ; and if in the Spirit of meekness he or they could convince us, that we are schismatical and erroneous, &c. (as they have frequently affirmed, and preached behind our backs) whether in denying of Tythes, or in any other thing whatsoever ; I can say it for my self, and believe it for many others, that if in our Consciences we were convinced thereof, we would reform our Judgments, and pay Tythes, and submit in any other thing whatsoever, as really and conscientiously as any People in the Nation, without either suing at Courts, spoyling of goods,

goods, excommunications, cominations, imprisonments, or the execution of any Law whatsoever; and if this be not very equal and reasonable, let all sober People judge, and whether it be not the part and place of Men professing that Function, and to be Ministers of Christ, and Overseers in the Church, that Spiritual Men might War and overcome with Spiritual Weapons, and by the Armor of Light, and the Power and Demonstration of the Spirit of Christ Jesus? that as the said *L. W.* hath oft Preached, it may be known, to whom the Lord hath given the Urim and the Thummim; but these they use but in words only, but instead of dealing so with us, they'll turn us over to a Consistory, Spiritual or Ecclesiastical Court, (so called) which, as I may truly say is as Carnal and Earthly a corrupt Court at this day, as any in the World I know of, and to the Secular Powers, and Civil Magistrate, &c. and when we are brought before them, and answers to what is Charged against us, pleading matters of Conscience, the Doctrine of Christ or His Apostles, or the privilege of the Church in a Gospel Dispensation; then

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they

they cry hold your peace, we have no thing to do with that, Dispute it with your Ministers, you shall not Preach here, &c. And all we can get of their Ministers is, *Rogue and Rascal, Erroneous and Schismatical Fellow, or Audacious Saucy youth*, I'll humble you, we'll take a Course with such *Refractory Fanatick as you are ere long*, &c. So having the Sword by their thigh, and the Law by their side, thus are we preyed upon by every one of them; and if any one do plead himself free by their Law, then (as some of them hath said) they know what to do, they have another bait to catch us with, which they know will hold, and that is, tender us an Oath, and because we will not swear like themselves, then either fine or imprison, or banish, &c. and having got us into Prisons for Tythes, or such things, there they let us lie as dead Men out of mind, never owning nor regarding us in any thing from year to year, unless to envy and straiten our Liberty, &c. by stirring up and provoking the Goalers against us, who being willing to do the Priests and Magistrates a favour, hath often shown their severity to the hazard of the
lives

lives of the Innocent in their Custody, (whom they have called sometime their sheep) and yet preyed upon us, not allowing us the Liberty they allowed to Fellons and Murderers, &c. yet still the Lord was with us, and wonderfully preserved us to his praise, when Men rose up against us to have swallowed us up with open mouth, blessed be His Name for evermore.

And also whether it were not requisite that he gave me a true and particular account of every of his demands and claims whatsoever, or of any other difference (if any had been) betwixt us, before he had thus far proceeded to have damnified me, having done what in him lay, to deprive me of all, save only my life, which I have yet for a prey ? And also whether it had not been his place and duty, pretending to be a Teacher and Instructor of others, a Minister and Pastor, or Elder in the Church, being reputed a Learned Orthodoxical Divine ? (and sometime professing himself my spiritual Father) but such measure as I have had from him are no spiritual instructions to me I say, if so, whether he ought not to have answered my Queries, and also my other Pa-

pers sent to him ; (which he never would do to this day) thereby to have informed and cleared my judgment and understanding, being things appertaining to Faith and Religion, and the Profession and Worship of Christianity, and so matters of Conscience to me, let all sober wise Men judge ?

Also I shall appeal unto all sober and conscientious Men and Women, and refer my self to the witness of God, and the illuminated understanding in all, whether ever any of the Holy Men of God did so with any person in the Church, or out of the Church, Believer or Infidel, as he hath done with me, yea, or nay ; or whether ever you read of any of the Apostles or Ministers of Christ in Ages past, that denied to give a Reason of their Faith and Hope in Christ Jesus ; and to Instruct, Exhort, Inform, Teach, Reprove, Rebuke, &c. as he hath done ? or whether you read of any Ministers of Christ that sued at Law for the maintenance of their Bellies, spoyled and Persecuted, Excommunicated out of their Church into Prison, sought Mens Liberty, Heritage & Estate, and yet can shew no fair nor just cause, as he hath done, yea, or nay ? Whether ever any Ministers

nisters of Christ did swear, lye, and beat with the fist of wickedness, as he hath done, yea, or nay? or whether ever any Ministers of Christ, was so inclined to drunkenness, and to frequent Ale-houses, that they needed to be restrained by a Fine, as his wife hath done with him, yea or nay? All which, (with several such like deeds, which I shall now omit) I need not go far to prove, being his own practice doth notoriously evidence, and testifie the same, sufficiently known to many that knows both him and me and by what is before related.

Now considering the many Disputes, Contentions, Strifes, suing at Law, spoiling of goods, casting into Prisons, and the great unparalell'd sufferings that have been occasioned in this Nation in these late years about Tythes, and the great objections and exclamations made against us for denying them, (about which I have a shire, being deeply concerned and involved therein) together, for the quietness and peace of my spirit, upon which this thing hath long rested, excites me to cast in my mite, and lay down my reasons and grounds whereupon I have denied them, and suffered for the non-payment thereof?

tho

tho weakest and unfittest of many thousands
 for such a work ? yet, according to what I
 have received, and am perswaded of, I shall
 lay down in truth and simplicity ; and that
 chiefly for the satisfaction of such as desire to
 be satisfied, and for the stopping the many
 objections and maledictions of others made
 in secret behind my back by some of my
 Neighbours, especially the people called *In-*
dependants in that part, who most of any
 hath condemned me for suffering so much
 for such small trivial matters, as they say,
 being as it seems a small scruple in their Con-
 sciences, and such a mote as they can easily
 swallow now ; though in the beginning rise
 and growth of their Religion, their Judg-
 ment was wholly against Tythes in a Gos-
 pel day ; yea, some of them preaching in great
 zeal against them, Condemning the Insti-
 tution of them, saying, *They were clear*
contrary to the maintenance of a Gospel Mini-
stry ? and yet when they saw that Tythes
 were like to be the only wages, mainte-
 nance and reward of their preaching ; (be-
 ing generally established by the Laws and
 Cannons of *England* for that end) rather
 then they would want that sweet morsel,
 and

and goodly Garment, and the Fleſhly eaſe that came thereby, and ſuffer any thing for the denying of the ſame, they could ſoon (through their Chriſtian Prudence or Policy) cure that Malady; and for the better digeſtion of that Diet, make to themſelves a ſtomach Pill, or two, to Cure that Crudity; and ſo rather Suppreſs, Extirpat, Hide or let fall one of their Principles, then either want that delightful livelyhood, or beloved Benefice, or yet either ſuffer any thing either in Liberty or Eſtate for the holding that Principle throughout.

So for the Conſiderations aforeſaid, I ſhall endeavour to answer the general Objections Principly made againſt me and my Brethren in this caſe, and what I hold and believe concerning them.

1ſt Objection, is, *Abraham's* Returning from *Chedarlaomer* from Reſcuing his Nephew *Lot*, *Melchizedeck* met him, and bleſſed him, and bleſſed the Lord in his behalf, and brought forth Bread and Wine and ſet before him, &c. and to him *Abraham* gave a Tenth of the ſpoys, *Gen. 14. 18 Heb. 7. 4.*

Answer, To this I ſay, I never find it a preſident or rule for me; ſuppoſe he gave a Tenth

Tenth, it was a voluntary gift, he was neither commanded by God, nor compelled by Man, and if he had not given, I think he had not sinned, and that which he did give was but a Tenth of the Spoils, taken at the Victory, and so no rule for me, being no Soldier at any such Slaughter, and so not partaker of any such Spoils; so if it be binding to any, (as I think to none) it is to Soldiers, and not to Plowmen: and what if he in gratification of his Love (in meeting him, and setting Bread and Wine before him) had given him one half of the Spoils, this had been no binding Rule to Posterity.

2d. *Objection*, is, *Jacob's Vow* when he went to *Padan-aram*: If God, said he, will be with me, and will keep me in this way that I go, and will give me Bread to eat, and Raiment to put on, so that I come again to my Fathers House in Peace; then shall the Lord be my God, and this stone my Pillow, which I have set for a Pillar, shall be Gods House; and of all that thou givest me, I will surely give a Tenth unto thee, Gen. 28. 20.

Answer, Here *Jacob* being gone from his Fathers House; for, its said, he lighted on a certain place (it seems between *Beersheba* and

and *Haran*, I suppose it was either in the Fields, or Desert) on the South side of *Luz*, *Joshua* 18. 13. however I suppose *Jacob* was in a desolate disconsolate condition, *Gen.* 35. 3. for, it is said, he took of the stones of the place, and laid them for his Pillow, and lay down to sleep, *Gen.* 28. 11. Now the Lord appeared to him, (in a Vision) as He hath oft done to his Servants in such disconsolate conditions which makes His appearance more Glorious saying, I am the Lord God of Abraham, and of Isaac thy Father, the Land whereon thou liest, to thee will I give it, and to thy seed after thee; and thy seed shall be as the dust of the Earth, and shall spread to the East, West, North and South; and in thy seed shall all the Families of the Earth be blessed: And behold, I am with thee, and will keep thee in all places, and will bring thee again into this Land, I will not leave thee untill I have done as I have spoken. And he awaked, and said, surely the Lord is in this place, and I knew it not; and he was afraid, saying, how dreadful is this place, it is none other but the House of God, this is the Gate of Heaven, &c. [mark] the Lords appearance in an hour of great distress is very comfortable, and also fearfull; this,

is true fear indeed, here is fear mixed with love; here *Jacob* lays hold forth with upon the Love and Promise of the Lord, and said, *If the Lord will do so, &c. then shall He be my God, and this stone my pillow, which I have set up for a pillar, shall be Gods House, and of all that he giveth me, I will surely give a Tenth unto him.* [mark] I say, *Jacob* being possessed with fear, and overcome with love, he vows and promises unto the Lord again; this was a voluntary act in *Jacob*, he obliged himself to the Lord after the Lord had promised to bless him, and he performed his promise; for after twenty years he purged his House of Idols, and built an Altar unto the Lord at *Bethel*, Gen. 35. 6. which he called *Elbet-el*, (viz.) *The God of Bethel*: But who did he give his Tenth unto, or when did he give it, that is yet disputable? but suppose it had been to the Priesthood, (which some hold was annexed to the first-born of Families) what, will that argue for me to do so? *Jacob* vowed but for himself, not for his posterity after him, and it was voluntary; (being filled with the Lords appearance in a day of distress) Gen. 35. 3. and not commanded by God, neither compelled by Man, and

and so not binding to any save *Jacob* alone ; only this may be observed, if any one have vowed as *Jacob* did, let such perform also : also, it was but once in *Abraham*, and once in *Jacob*, and that in cases extraordinary ; and who, or what is he that can plead for annual payment of Tythes of every of a Mans encrease from these two places ; what, suppose I being in distress (as I have often been, and few of Gods Servants are exempted) should vow a vow unto the Lord, that if he will preserve me this one time, or deliver me from this great danger, &c. then will I give him one half of all that I enjoy, or have received of him ; would this my vow (being performed) be binding to my Children, and their Children after them from Generation to Generation for ever.

Object, 3. Now in *Exodus* 23. 19. it is said, *The first of the First-fruits of the Land thou shalt bring into the House of the Lord thy God.* This is the first exprefs command, but here is no certain dividual part expressed, only the first of the First-fruits, *Exod.* 34. 26.

Again, *Levit.* 23. 10. *Moses* instituting the Feast of First fruits ; *When ye come*

(saith he) into the Land which I will give you, ye shall bring a sheaf of the First-fruits of your Harvest unto the Priest, and he shall shake it before the Lord, verse 14. This shall be a Law for ever in your Generations.

Again, that which is more expresse is Levit. 27. 30. 32, 33. All the Tythe of the Land, both of the seed of the Ground, and of the Trees is the Lords; and every tythe of Bullock and Sheep, and all that goeth under the rod, the Tenth shall be holy unto the Lord; this is a more positive command then any before.

Again, Numb. 15. 20. it is said, Ye shall offer a Cake of the first of your Dough for an Heave-offering; as the Heave-offering of the Barn ye shall lift it up, and give it to the Lord in your Generations.

Again, Moses being the Son of a Levite, Exod. 2. 1, 2. Aaron was his Brother, Chap. 4. 14. the Lord bid Moses separate Aaron and his Sons for the Priests Office, Exod. 28. 1. and appoints him to make them holy Garments, The Ephod and the curious Girdle, &c. and Aaron was to wear the Breast-plate of Judgment upon his Heart, and upon it the names of the Children of Israel; and in
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the Brest-plate of Judgment, *Moses* was to put the *Urim* and the *Thummim*, which he was to bear upon his Heart when he went in before the Lord, &c. *Exod.* 28. throughout.

So the Priesthood being settled to *Aaron* and his Sons, as a Statute, and an Ordinance for ever, throughout their Generations, he was to take unto him his Brethren the Tribe of *Levi*, the Family of his Father they were to be joyned with him, and to minister unto him, and were to take the Charge of the Sanctuary of the Tabernacle, and of the Altar; only he and his sons was to execute the Priests Office in all things, *Numb.* 18. 2. to verse 7. then all the Heave-offerings, and the holy things that the Children of *Israel* offered to the Lord, was to be *Aarons* and his Sons for ever, by a perpetual Covenant of Salt, as in verse 19.

And *Aaron* and his Sons was to have no Inheritance in the Land, neither any part among the Children of *Israel*; for the Lord was their part and inheritance for ever, *Deut.* 18. 1, 2. And to the Children of *Levi*, the Lord gave the Tenth in *Israel*, for their inheritance, and for their service in the Tabernacle

bernacle of the Congregation, and they were to have no Inheritance among the Children of *Israel*, *Numb.* 18. 20, 21. 23, 24. for the Tythe which the Children of *Israel* offered was to be the *Levites* Inheritance, and out of them they were to extract a Tenth, which they were to offer as an Heave-offering unto the Lord, which was to be given unto *Aaron* and his Sons, verse, 26. 28. only when they were come into the Land of *Canaan*, *Joshua* by the appointment of *Moses* set forth Forty eight Cities, with their Suburbs, which the Children of *Israel* gave of their Inheritance at the Command of the Lord, *Joshua* 21. 1, 2. &c.

Then again, I read *Deut.* 14. 28, 29. beside the Tythe they were to bring year by year unto the Lord, at the end of every three years they were to bring forth all the Tythe of their Increase, and lay it up within their Gates, and thither should the *Levites* come (because they had no Inheritance among them) and the Strangers, the Fatherless and the Widows, and should Eat and be filled, that the Lord might bless *Israel* in all the works of their hands, *Deut.* 26. 12, 13, &c.

Again,

Again, *Deut.* 18. 3, 4. They which offer Sacrifice, whether Bullock or Sheep, shall give unto the Priests the right shoulder, and the two Cheeks, and the Maw; and the First-fruits of the Corn, the Wine and Oyl, and the first of the Fleece of the sheep, &c.

Then again, *Nehemiah* when he came he law the House of God was forsaken, and the Portion of the Levites had not been given, but every one was fled to his own Land, he reprov'd the Rulers, and set the Levites in their places, and caused all Judah to bring their Tythe of Corn, and Wine, and Oyl into the Treasuries, &c. and appointed the Wards of the Priests, and of the Levites every one in his Office, *Nehem.* 13: 10, 11, 12, 30, &c.

Also King *Hezekiah* appointed the Courses of the Priests and Levites by their turns, every Man according to his Office; (hence it is said *Zacharias* was of the Course of *Abia*, and executed the Priests Office before God as his turn came, *Luk.* 1. 5. 8.) and commanded the People to bring in part for the Priests and Levites, that they might be Encouraged in the Law of the Lord; So the Children of *Israel* brought in abundance

bundance of First-fruits, Corn, Wine, Oyl and Hony, and of the increase of the Field, and the Tythes of Bullocks, Sheep, and of the holy and consecrated things ; the Tythe of all things in abundance : yea, so much, as they eat and were satisfied, and there was many heaps laid up in store ; and *Hezekiah* commanded them to build Chambers, and in them they laid up all their Tythe and their First-fruits, and their dedicated things, and set Overseers over them, to whome they committed the charge of them, who distributed with fidelity to their Brethren great and small by course, 2 *Chron.* 31. 2, 4, 5, 6. to vers. 14. &c. And in *Nehemiah* 10. they were all sworn, and sealed to fidelity both Priests and Levites, Porters, Singers, Nethinims, and all the Children of *Israel* to keep the Law, and the Ordinances of it, and to bring in all the First-fruits, the Tythe, and the dedicated things, Corn, Wine and Oyl, &c. into the Chambers and Treasures, &c.

Then, *Ezekiel* setting forth the glory of the Temple, and measuring it with the measuring Reed, he shews who shall be admitted to the service of the Temple, and who not :

not; he also divided the Land into four Portions, one for the Priests, one for the Levites, one for the House of *Israel*, and one for the Princes, *Ezekiel* 44. and chapters 45, 46. also he sets forth the Offerings, of the Princes, and their Ordinances, as Meat-offerings, Drink-offerings, Burnt-offerings, Sin-offerings, Trespas-offerings, and Peace-offerings, &c. also the Sacrifices of their New-moons, their Sabbaths and solemn Feasts, &c.

Also *Amos* coming to cry against the Idolatry in *Jeroboam's* time, and against the Princes and Prophets of *Bethel*, he calls their Princes Kine, they oppressed the Poor and destroyed the needy, and multiplied Transgression in *Gilgal*, and said, bring & let us Drink, &c. and yet they would go to *Bethel*, and bring their Sacrifices in the Morning, and their Tythes after three years; they could offer Thanksgiving, and proclaim Free-offerings, and this they liked then, (as the Priests of our Age loves Free-offerings, and give ye now) so they might live in their sins, but the Lord swore by his Holiness, he would take them away with Thorns, and their Posterity with Fish-hooks, and he gave them cleanness

of Teeth, and scarceness of Bread ; He withheld the Rain in its season, and he sent Blasting, and Mildew and Pestilence, and Sword amongst them.

Then again, the Prophet *Malachi* cries out against the Priests, how they despised the Name of the Lord ; they said the Table of the Lord was not to be regarded ; and said, it was polluted, and snuffed at it ; when as it was they that polluted it, by offering unclean Bread, the Blind, the Lame, the Torn and the Sick for Sacrifice. *Mal. i. 6, 7, 8.* Go offer it to your Princes saith the Lord, and see if they will accept it from you ; you have fed your selves, and served your selves, and not the Lord : For who among you, saith he, will shut a door, or kindle a fire on mine Altar for naught, verse 10. Cursed be the Deceiver that bath in his Flock a Male, and sacrificeth a corrupt thing. And chap. 2. O ye Priests (saith *Malachi*) this Commandment is for you ye have broke the Covenant of Levi, even my Covenant of Life and Peace ; ye have been partial in the Law ; if you will not hear and consider to give glory to my Name, I will corrupt your seed. and cast dung upon you faces, and will curse your Blessings, chap. 2. 2. 4. 5. &c. for
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the Priests lips should preserve knowledge, and they should seek the Law at his mouth, &c. but ye are gone out of the way, ye have broken Covenant, and caused many to fall, &c. And in chap. 3. he saith, Behold the Lord whom ye seek shall suddenly come to his Temple; but who may abide the day of his coming, for he sitteth to try and fine as silver; yea, he will fine and purifie the Sons of Levi: [mark] it is the Sons of Levi, that they may bring Offerings of Righteousness; and he will come near (them) to Judgment, and will be a swift witness against the Adulterer, false swearer, and those that keep back the Hirelings wages, that vex the Widow and the Fatherles, and oppress the Poor and Stranger, and fear not me saith the Lord; for from the days of your Fathers (saith he) ye are gone away from mine Ordinances and have not kept them Will a Man rob God, (saith he) yet ye have robbed me in Tyths, and Offerings, ye are cursed with a Curse: Bring all the Tythe into the store-house, that there may be meat in my House, and prove me therewith; and see if I will not open you the windows of Heaven, and pour you out a Blessing. &c. But your words have been stout against me, saith the Lord; ye have said,

It is in vain to serve God; and what profit is there in keeping his Commandments and in walking humbly before him? And therefore ye count the proud happy; and sets up them that work wickedness; and those that tempt God are delivered.

Now the next place which some account as formidable as all the rest is, *Luke 11. 42.* Christs own words, saying, *Wo unto you Pharisees, ye Tythe Mint and Rue, and all manner of Herbs, and neglect and pass over Judgment, and the love of God; these things ye ought to have done, and not to have left the other undone.* These are the main grounds (being under the Law of the first Covenant) upon which the Ordinations, Titles, Claims and Propriety of Tythes do, or ever did arise or spring; and upon which all the Disputes, Acts, Decrees, Laws, and Tryals at Law, Differences and Sufferings, of what kind soever, do originally arise and descend, by which the reader may observe the rise and institution of Tythes, and the end thereof, and the observation of them from *Moses*, or the *Levitical Law* downwards till *Christ the end of the Law for Righteousness sake, to all them that believe,* *Rom. 10. 4.*

I shall now proceed to give my Reasons whereupon I deny the Payment of Tythes.

First, The Reader may take notice of the Institution of Tythes and by whom, Here is *Moses* the Servant and Prophet of the Lord, who was faithfull in all his House, and was a Witness through Faith of those things which should afterward come to pass, *Hebr. 3. 3. 4.* this was he whom the Lord chused and sent into *Egypt* for a Prophet, Prince and Deliverer to the Children of *Israel*, *Exod. 3. 10. Acts 7. 34, 35.* and having brought them to *Mount Sinai*, the Lord spake unto *Moses*, saying, *Tell the Children of Israel, You have seen what I did to the Egyptians, and how I carried you on Eagles Wings, and brought you to me : Now if you will hear my Voice indeed, and keep my Covenant, then ye shall be my chief Treasure above all People, though all the Earth be mine, and ye shall be to me a Kingdom of Priests, and an holy Nation,* Then *Moses* proposed to them what the Lord had said to him : and the People answered unanimously, *All that the Lord hath Comanded we will do :* and *Moses* reported their words unto the Lord, *Exod. 19. 3, 4.*

5. &c. So the Lord calling *Moses* and *Aaron* only up into the Mount said, *I am the Lord thy God that have brought thee out of Egypt &c. Thou shalt have no other Gods besides me?* and he delivered to them his Precepts and his Law by the dispensation of Angels, *Exod. 20. &c.* Also he commanded them not to make unto themselves gods of silver or gold, *verse 23.* Then he commanded *Moses* to make an Altar of Earth or Stone, whereon to offer the burnt-offerings and peace-offerings, &c. And see saith he, *that a Tool be not lifted up upon it, verse 24. 25.* Then he delivered to him the Temporal or Civil Laws, *Exod. chap. 21, 22, 23. &c.* So *Moses* wrote all the Laws, and erected them an Altar under the Mount and Twelve pillars, according to the Twelve Tribes of *Israel*, and sent of the Children of *Israel*; who offered Burnt-offerings, Beaves and Peace-offerings, &c. and with half of the Blood he sprinkled the Altar, and the rest he put in Basins: And he read the Laws, and all the words of the Lord to the People; who said, *All that the Lord hath said we will do and be obedient:* So *Moses* sprinkled all the People with the Blood; and said, *Behold the Blood of the Covenant which the*
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Lord hath made with you touching all these things, Chap. 24. Then the Lord called Moses up into the Mount, saying I will give thee Tables of Stone and a Law, and Commandments which I have written, that thou mayst Teach them to the People : And Moses took his Minister Joshua, and went up ; and Moses was in the Mount forty Days and forty Nights ; and God spake unto Moses to speak unto the Children of Israel, that they should offer unto the Lord an offering of Gold, Silver, Brasse, Purple, Scarlet, and fine Linnen, Oyl and Spices, and precious Stones, &c. And that they should make the Lord a Sanctuary, that he might dwell amongst them ; and that it should be according to the expresse Pattern shewed to him : and also that he should make an Ark, in which the Testimonies of the Covenant should be placed ; describing the fashion of the Tabernacle, and the Order, Place and Fashion of all the appurtenances thereunto belonging ; every thing was to be made, placed and erected according to the expresse Patern shewn to him in the Mount, chapters 25, 26. Mark what I say, Moses having read the Law, and the

Book

Book of the Covenant in the audience of the People, they said, *All that the Lord hath said will we do, and be obedient*, chap. 24. 7, 8. Then he took the Blood of the Covenant, having with the one half sprinkled the Altar, with the other half he sprinkled the People, and the Covenant was confirmed; for almost all things were by the Law purged with blood; *and without shedding of Blood is no Remission*, Hebr. 9. 22. [mark] here is the establishment of the first Covenant, *which stood in meats and drinks, and divers washings, and carnal Ordinances, which was imposed untill the time of Reformation*, Hebr. 9. 9, 10. [mark here again] *which was but a Figure for the time then present, and could never make the Comers thereunto perfect, as pertaining to the Conscience: But Christ being come an High Priest of good things to come,* [mark] *by a greater and more perfect Tabernacle, that is not made with hands, nor not of this building.* I say also, Christ Jesus being come (who was the end of the Law for Righteousness sake, to all that believe, and the Substance of all Shadows, Antitypes and Figures) he hath brought in a more excellent Ministry, being a Mediator of a better

better Covenant, established upon better Promises; wherefore, coming into the World, he saith, *Sacrifices, Offerings and Burnt-Offerings for sin, thou wouldest not, (which are offered by the Law) but a Body thou hast prepared, (as it is written) Lo I come to do thy Will O God; by the which Will, we are sanctified, saith the Apostle; [mark] He taketh away the first, that he might establish the Second; Now if the First Covenant had been faultless, there should no place have been for the Second; but finding fault with them under the First Covenant; (and why? because it was not possible that the blood of Bulls and Goats should take away sins; for in those Sacrifices there was (yea, and is) a remembrance of sins every year; so that the Commers thereunto is not made perfect so finding fault with them, he saith, Behold the days come, that I will make a new Covenant with the House of Israel, and with the House of Judah, not according to the Covenant that I made with their Fathers when I took them by the hand, and led them out of Egypt; (for because they abode not in my Covenant, I regarded them not saith the Lord) But this is the Covenant that I will make*

make with them after those days, I will put my Law in their Hearts, and write it in their inward parts; and I will be their God, and they shall be my People, Jer. 31. 33. Ez-k. 37. 26. &c. Hebr. 8. 8, 9, 10. and 10: 16. They shall not need to Teach every Man his Neighbour, or every Man his Brother, saying Know the Lord. for they shall all know me, even from the least to the greatest of them; and their sins and their iniquities will I remember no more: [mark] Their sins and their iniquities will I remember no more; here suffer me to enlarge a little by the way: Now where Remission of sin is, there needs no more Offering for sin; and for this end was Christ made manifest to take away all sin, and in him was no sin; howbeit the Children of Darkness, who are strangers to the Covenant of Promise, being never yet come to the Light, nor to the *Second Covenant*, the *New and Living Way*; they I say, that have not received this, they say there is no Redemption from under sin; there is none say they, can be set free from iniquity while on this side the grave; there is not an upright Man upon the Earth say they, that doth good, and sinneth not; there is none Righteous, no not one: a
strange

strange Doctrine in a Gospel Day : this
 Generation used to bless the Name of the
 Lord for this glorious Day, and Golden Age,
 and time (said some) wherein his Gospel was
 so purely Taught and Preached ; [mark this
 confusion] is the Gospel purely Taught them
 when they are yet in their sins ; but it may
 be they have not received the Gospel in Pow-
 er and Purity, but in name and word only,
 for the Gospel is the Power of God, Rom. 1.
 16. or Christ Jesus the Light of the World, the
 Power of God and the Wisdom of God,
 1 Cor. 1. 24. who was manifested to take a-
 way sin ; but these will pretend to be Gospel
 Men and Christians, who say none can be
 purified from sin, and thereby frustrate the
 end of the Lord and make void his coming,
 who came to save his People from their sins, and
 he is able to save to the utmost them that come
 unto God by him : but may it not be said, they
 come not unto God by him, and they enter
 not in at the Door, but climbs up some
 other way that holds sin for Term of Life,
 which the Devil is Author and Lord of,
 then whose Servants are they, let wise Men
 judge ; a smookey Tenent, a Principle of
 Darkness assended out of the Bottomless
 Pit,

Pit; sure no Christians, what ere they may
 profess : What, hath Christ suffered in vain?
 What, hath the shedding of his Blood no
 more effect? What, is he not able per-
 fectly to save those to come unto God by
 him? Is he not able to save his People from
 their sins? Is he not able to redeem from
 death? Is his Hand shortned? Or his
 Power weakned? Is he not the same he was
 in the Apostles dayes? Is not his power the
 same yesterday, to day, and for ever? [mark]
 Was he not given for Salvation to the Ends
 of the Earth? Was he not sent to redeem
 those that were under the Law? Was he not
 sent to save his People from their sins? Was
 he not ordained a Light to lighten the Gen-
 tiles, and the Glory of the People of Is-
 rael? Yea, *a Light to lighten those that sit
 in Darknes, and the Regions of the shadow
 of Death, and to guide their feet in the Way
 of Peace:* Was he not manifested to take
 away our sins? and was not his Blood shed
 for the Remission of sins? the Apostle said,
 yes: and if it be not so that our sins be done
 away, nor we not sanctified, purified and
 cleansed through his Blood, nor do not wit-
 ness Remission nor forgiveness through his
 Sufferings

Sufferings and Death, and our Consciences purged from dead works, and our sins done away in him : I say, if none have this benefit by him, then is our Faith vain, and we are still in our sins, and both the Apostles and we are found false Witnesses of him, but neither they nor we are false Witnesses, for we know, (and they knew before us) *That Life and Salvation is manifested, and we have seen it, and that which we have seen and heard we do declare, that ye might have Fellowship with us* [mark] that ye might also obtain Remission and Redemption with us. *And this indeed is the Message that we have heard of him, and received from him, and declare unto you, that God is Light, and in him is no Darkness at all, and if we say that we have fellowship with him, and walk in darkness, we lye : But if we walke in the Light, as he is in the Light, then have we fellowship with him, and one with another, and the Blood of Jesus Christ cleanseth from all Sin, &c.* (mark) ye Sons and Daughters of Darkness, that say none can be cleansed from all Sin ; but no marvel if Infidels say so, that never owns the Light, that never came to the Blood of Sprinkling, that never
came

came to the Blood (the Life) of the Covenant that cleanseth and purifieth from all sin, but are stumbling and groping in darkness imagining in their dark minds that all is like themselves, and these will profess they know God but they are Lyars, (1 John 2.4.) for they neither keep nor believe that any can keep his Commandments; but they seeing but in part, believes that a Man can but be in part purified, and in part sanctified, but not throughout: Now I would ask them one Question, wherefore none can be sanctified throughout? Is not that which sanctifies in part able to sanctifie throughout? Is not the Blood of Christ able and sufficient to cleanse and purifie from all sin? Was he not able perfectly to save those that come unto God by him? Yes surely he was, else he had been an imperfect Sacrifice; but the cause is, either they will not come to him for Life and Salvation (or else when they do come, they abide not with him, nor continue not in obedience, to press forward to the high Calling that is in Christ Jesus; they sit down short of the prize; they go not on unto perfection, they faint, and are weary before the work be compleated and finished, like

like foolish Builders, and then content themselves in their own vain imaginations, and pleads inability, weaknets and failing, which (say they) is insident to all Men, thinking all like themselves; but they measuring all by themselves, and comparing themselves with themselves, (*viz.*) with their own imaginations, are not wise, as said the Apostle; but John said, *As many as received him, to them he gave power to become the Sons of God, even to them that believe in his Name, John 1. 12. and if Sons, then Heirs, and Joynt-heirs with Christ;* now Heirs doth inherit, but no unclean thing doth inherit; therefore Sons and Heirs must needs be sanctified throughout, and must needs be born again of the Holy clean Seed that inherits; and the Apostle said, *Ye are the Off-spring of God,* and the Off-spring of God must needs be Holy; for as the Root is, so are the Branches; and as the Tree is, so is the Fruit. But I shall return to my former Subject again (*viz.*) the Second Covenant, the Light or Law written in the Heart, which we have received, and therefore are not looking up to the Mount that might not be touched, and that burned with Fire,
nor

nor at Blackness, and Darkness, and Tempests, nor at Figurative and Shadowy things, *Hebr. 10. 1. and 12. 18, 22. &c.* but we are come to Mount-Sion, *the City of the Living God,* to the New and Heavenly Jerusalem, &c. and to *Jesus the Mediator of the New Covenant,* and to the *unchangeable Priesthood,* that endureth for ever, for the Law maketh Men High-Priests that have infirmities, that continueth not by reason of Death, but the word of the Oath which was since the Law, maketh the Son High-Priest, who is Consecrated for ever, and therefore he is the surety of a better Testament, and such a High-Priest becomes us, and such a one have we need of, who is holy, harmless, undefiled separate from sinners: Yea, this was his Work, I say itill, and the end of his coming to separate and save his People from their sins, and this is Christ Jesus an High-Priest of our Profession, a Priest for ever after the Order of Melchisedeck, who is worthy of more Glory then Moses, inasmuch as he that buildeth the House is worthy of more Glory then the House, now Christ is a Son over his own House, which House are we, if we hold fast our confidence and hope to the end, wherefore

fore he is able to save to the uttermost those that come unto God by him, seeing he ever liveth to make intercession for them; but this they still doubt of, and cannot believe; who are yet wading in the frothy unstable Waters, and stumbling in the dark, being tossed with every windy vanishing Doctrine, and is not come to the breakings of the Day, to the Light, the Son I mean; for its the Sun and Light that makes Day, and makes all things manifest, *Ephes. 5. 13. John 12. 36.* I say they cannot believe that Doctrine, that any should be saved to the uttermost; and no marvel, for they are Strangers to the Covenant of Promise, the Light and to the virtues and effects of the Light, which until I received and obeyed, I was as doubtful as they, and did object against it as incredible; but I was of them the Apostle foresaw, that *spoke evil of things they knew not*; for I had not then known nor tryed the Light, though it was in me, yet I loved darkness rather; even so do they now, who spakes against Light, and the sufficiency of it, they speak evil of that they know not, &c. in that thing they corrupt themselves.

But to proceed, I say Christ Jesus is

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come,

come, the *New and Living Way*, who is King, Priest and Prophet; so the Covenant is changed, the Priest-hood is changed; so there must of necessity be a change of the Law also, and then Tythes and Oblations must needs cease, *Hebr. 7. 12.* For verily they that were of the Sons of *Levi*, who received the Office of the Priesthood had a Commandment to take Tythes of the People; but it is evident, that after the similitude of *Melchisedech* there ariseth another Priesthood who is made not by the Law of a carnal Commandment, as the Sons of *Levi* and *Aaron* was, nor Consecrated by a carnal nominal Bishop, (as Priests are now) but he was made and ordained by the Power of an endless Life; and this is no other then the Son of God, who is Consecrated for evermore; and saith the Apostle (with this assertion.) *There is verily a disanulling of the Commandment going before, because of the weakness and unprofitableness thereof: (mark)* Here is a disanulling of the Commandment, what Commandment? The Law of the carnal Commandment by which the Priests (the offspring of *Levi*) received their Office, and the Commandment by which they took Tythes

Tythes of the People, read *Hebr. 7.* throughout; so the Priesthood being no more of *Levi*, nor the Sons of *Aaron*, then there is no more Law, nor no more Tythes after the First Covenant; for the New Covenant is established, the New and Living Way is made known, and the unchangeable Priesthood being brought in, the First Covenant and Priesthood must needs give place, the Law must needs be abrogated, and the Commandment disannulled, and the first Tabernacle and Sanctuary must needs be turned out, and then all the Rites and Ceremonies, and all the Appurtenances and Ordinances of that Priesthood, Tabernacle and Sanctuary must needs be turned out also; then no more room for Tythes, (being an Appurtenance or Ordinance of that Covenant) when Christ the Spiritual, Eternal, and Unchangeable High Priest is come, (and we say he is) a greater and more perfect Tabernacle; for the First that stood in meats and drinks, and divers washings, and carnal Ordinances, was but imposed untill the time of Reformation, being Figures for the time then present, [mark] and but shadows of good things to come, *Hebr. 9. 10. and 10. 1.*

and 8. 5. Now, when doth the time of Reformation enter, that you may shake off the first Priesthood, Tabernacle and Ordinances? Is it not now high time for People to amend, repent and reform? Is it not time for Men to work out their Salvation? Is it not time to make their calling and election sure? Is it not time to turn from Darkness to Light, and from Satans power to God? Is it not time to seek the Kingdom of God, and the Righteousness thereof? If so, then is not the time of Reformation come? Is not the Spiritual appearance of the Son of God come? Is not the Comforter that leads into all Truth come? Is not the sound of the Everlasting Gospel come? Is not the time in which the true Worshipers shall Worship the Father in Spirit and Truth come? Is not the Light that was given for Salvation to the ends of the Earth come? Is not the Light that gives the knowledge of the Glory of God come? Is not he that convinces the World of Sin, of Righteousness, and of Judgment come? Is not he that is the Way, Truth and Life come? Is not he that saves his People from their Sins come? And is it not now a time of Reformation? Is it not
now

now time to die unto Sin, and awake unto Righteousness? Is it not time to put on the New Man, which renews into the Image of God, and brings into Righteousness and Holiness? else in vain hath the many and large Professions of *England* been; and to what purpose hath it carried the name so long of a holy and reformed Nation, if the time of Reformation be not come? Indeed there is little more amongst many of the Tollerated Churches in *England* but Profession only; amongst all the Lo here's, and Lo there's; amongst all the many Divisions, Denominations, Sects and Separations; amongst all the Gatherings, Societies or Assemblies, how few hath the Womb of Reformation really brought forth? and how many hath proved Abortives? yea, how many is Strangled 'tch Womb? Oh! he wist well what he said, who said, *Strait is the Gate, and narrow is the Way that leadeth unto Life, and few there be that find it*: yea, may I say, few there be that seek after it, and therefore must needs be few that find it. Oh! who can but lament, yea, mourn and sorrow in secret to see the present sad and miserable Estate of *England*, who was formerly accounted as a Nursery of Chri-

stianity and Godliness; and how is it now
 grown over with Weeds, Briers and
 Thistles? Oh, who doth not see how wick-
 edness is established, and sin increaseth as a
 flood; how the Workers of Iniquity are
 set up and the proud called happy? Oh,
 how doth Idolatry grow and flourish, and all
 manner of abomination abound? yea, they
 work wickedness greedily, making haste to
 do evil, and are skilfull to transgress; yea,
 they improve both wits, life, time and estates
 in the lusts and pleasures o'th Flesh; they
 commit lewdness with heart and hand, their
 feet run to evil, and they are not at all a-
 shamed, neither do they blush; they sport
 themselves with their abominations, and the
 fear of God is not before their eyes. Oh, the
 unparallell'd abominations that swims in Eng-
 land is undeclarable! Oh, how doth the
 vessels of the Whore stote upon her Waters!
 surely, surely, the just God will be avenged
 on her, and will recompence her for all her
 abominations, and notorious evils; he will
 bring down the pride of her stout hearted,
 and humble the heady High-mindedness of
 her High ones, and lay low the lofty looks
 of her Lordly leaders, and severely punish the
 pride

pride of her Princes; Yea, his anger is already kindled, and his wrath shall bristle her wickedness, and who shall withstand his Power, or who can divert his Decree: in that day the wickedness of the wicked shall be upon him, for neither Rock nor Mountain shall save them, they'll find no cover from the Storm, nor no hiding place from the Tempest, though they now flatter themselves with their own imaginations, and heal themselves with smooth words, and fortifie themselves with the arm of Flesh, sitting like a Queen that shall see no sorrow, making merry over the Witless which lies slain in their Streets; yea, they hate to be reformed; The Judges judge for Reward, the Prophets divine for Money, the Priests preach for Hire, and live idle by their means, and the People love to have it so.

I remember Malachi complaining, cried out, O ye Priests this Commandment is for you, and if you will not hear, neither lay it to heart, I will bring a Curse upon you, and I will Curse your Blessings; for ye have departed out of the Way, ye have caused many to stumble; therefore have I made you contemptible and base before all the People, Mal.

2. 1, 2, 8, 9. And is not this the State of the Priesthood of *England*, who is ready enough to cry, Bring ye all the Tythes into the Store-House, (*viz.* into their Kitchens, Purse and Pocket) and pay them (say they) duely, and truly, liberally, and with a chearful Heart for God loves a chearful giver; and then say they, God will remove his Judgments from amongst you, and those (let them be as vile as they will) that will pay them liberally (and that with the better) and is ready to put into their mouths, and labour, and give it to them; to such they will cry *Peace, peace*, and say such a one is a very honest Man, and they will befriend him in any matter of concernment before Magistrates, &c. but he that ceaseth to put into their mouths, (let him be as honest as he will) against him they prepare *War*, and cry, Bring ye all the Tythes, &c. when as it was they that Malichi complained of, that robbed God in Tythes and Offerings, Mal. 2. 1. and 1. 6. it was they that despised his Name; it was they that offered polluted Bread, and the blind, and lame and sick for Sacrifice, &c. Who amongst you, saith he, will shut a door for naught, or will kindle a fire on mine Altar for naught,

verse

verse 10, and are they not so now, who amongst them will shut a Door for naught? which of them hath any thing to Preach, if the People have nothing to give? nay, they cannot relie of the Peoples gift, but they must know what Revenew belongs unto the Incumbent, or Minister of that place, and how it doth arise; and it must be confirmed to them either by the Bishop, Magistrates, or Donators, &c. thus they Bargain, yea, they are as expert Merchants as ever *Babylon* bred, observing their time for Trading; and when they have enjoyed a Benefit Ten, Twenty or Thirty years, if another fall vacant of a greater Revenue, Stipend or Value, then they bestir themselves, with all diligence, by writing, running, riding, &c. (yea, some will not let to ride Post to and again) to the Donators, Bishops, or such as can impower and invest them in such a place; and having obtained it, then they will be gone; there say they, a Man may live comfortably, this is a poor sorry mean place having this or the other inconvenience: And thus they shew themselves unto all; for it appears their Comfort is *Fleshy* ease, and their End is great Benefices, and their gain

gain is filthy lucre, their god (they chiefly serve) is their Belly, and what will be their reward? hence they fulfil the old proverb, *No penny, No pater Noster*; nay not so much as a Homily, or Farwel Sermon; Benefit taken away they are struck dumb.

And they are so far short of the Priests in *Malachi's* dayes, that they will kindle no fire at all; they will keep no Store-House at all, neither for the poor Widow, Fatherless, Orphant or Stranger; (these must beg in the Country) Tythes is confirmed to us, say they, for our maintenance and livelihood by the Law of God and Man, that so we may be less cumbred in the World, and may devote and give up our selves more to the Service and Worshipp of God, and attend the Church: And thus they claim Tythes to be theirs, and yet (as I said before) they will keep no Store-House to maintain the Poor out of, as they did under the Law; nor they'll kindle no fire on the Altar, neither will they Sacrifice or Offer any thing unto the Lord out of their Tythes and First-fruits; they'll neither Sacrifice Bull nor Goat, Lamb nor Dove, neither Cake nor fine Flower, nor Bread leavened

leavened nor unleavened, neither Meat offering nor Drink-offering, Sin-offering, Peace-offering nor Trespasts-offering, nor any manner of Oblation according to the Levitical Law, and yet they must have Tythes paid them as they were then; all that Law say they, is abolished since Christ came in the Flesh, save that sweet morsel of Tythes which is so pleasant to their pallat, like *Achan's* wedge of Gold, and Babylonish Garment, *Josh. 7. 21.* which they covet as much as he did, and would save alive, as *Saul* did the King of the *Amalekites*, and the best of the spoyle as Sheep, Oxen and Fatlings, &c. *1. Sam. 15. 9.* even so they would have Tythes kept up above all the rest of the Ordinances, Ceremonies and Services of the first Tabernacle, and that shadowy Dispensation, Tythes is the sweetest of all, many of the rest would be trouble and cost to them, and diminish their Revenue: So these they confesse to be abolished, and why not Tythes say I? Of what institution was Tythes? Or for what term more then the rest? that they must not be abolished with the rest? I know no cause but the reasons aforesaid crept in amongst their Ancestor, or Mother the Church

Church of Rome in the Night of Apostacy.

Then again, there is that in *Luke 11. 42.* where Christ said, *Wo unto you Scribes and Pharisees, &c.* from which they infer that Christ allowed the payment of Tythes, under the Gospel; indeed so say I that Christ there allowed the payment of Tythes, (the *Scribes & Pharisees* being as under the Law) but not under the Gospel, its true he condemns them for the neglect of weightier matters, as Judgment, &c. may not I accordingly condemn both Priest and People now; he said they Strained at a Gnat, and swallowed a Camel; may not I say so now to them that makes so much ado about Tythes, and neglects things of greater weight, as departing from Iniquity as Swearing, Lying, Coveting, Stealing, Oppressing, Defrauding, Cozening, Drinking, Cheating, Adultery, Fornication, and many more things of greater weight, walking in disobedience to what God hath manifested by his Light in their Consciences; doing that which they ought not, and leaving undone what they ought, they are (at best) but like the *Pharisees*, Sticking at the outside things, as Tythes, Ordinances of the Church, so called, Conformity, and the like Traditions

tions required by Men, but never shew so much zeal and diligence to keep their Consciences clear, and to observe what is required of them by the Lord; they'll pretend a great zeal for the Church and Government, &c. but when appears so much zeal for God? and the keeping of his Commandments, and of loving him with all their Heart. But to come more positively to the point of his allowing of Tythes in this place, I say, I grant it for they were then under the Law, and the Law was but a fulfilling, *For he came not to destroy the Law, but to fulfill it*, which he did observe in the dayes of his Flesh, untill he had offered up himself a perfect and everlasting Sacrifice, then he said, *It is finished*; then came in the Second Covenant, and took place of the First, (it being disanulled) the Second was Established when his Blood was shed, by which Salvation was obtained, *For without shedding of Blood there is no Remission*: So may not we as justly Condemn then the Tything Priests, and other fiery Zelots in our Age, who is so Exact for their Tythes, as if Salvation depended in that particular, and is very negligent in seeking after Righteousness, Piety and Reformation of Life; but contrarily,

rily, if any seek after God, or the knowledge
 of his Way and Truth, then they cry out
 of such with open mouth, as Fanaticks, Schif-
 maticks, Seducers, Erroneous persons, who
 seek to be Wiser then their Forefathers;
 What is become of them, say they, that
 the Way and Worship that served them can-
 not serve you, but you must have a new Way
 of your own, contrary to Church and State?
 I now remember some of the same Spirit said
 to the Apostles, *They were setters up of strange
 Gods, bringers in of new Doctrine, turners of
 the World upside down; away with them they
 Taught the People against the Law and the
 Customs of the Place and People, they were not
 worthy to live;* so that I see by experience,
*They that live after the Flesh persecute those
 that live after the Spirit in every Age;* but
 I shall not here insist, but as I have said before
 (to that of *Luke*) he spoke to them that was
 yet under the Judaical Laws, (but so am not I)
 and was a fulfilling them, as appears else-
 where by his saying to *John* about Baptism,
*Suffer it to be so now, for so it becomes us to
 fulfil all Righteousness;* so he was but a com-
 pleating that Dispensation; but when he
 came to suffer, and was lifted up upon the
 Cross,

Cross, he said, *Its finished* ; then he put an end to all the Ordinances of the First Tabernacle, and brought in the Second, the unchangeable Priesthood, which stands for ever after the Order of *Melchisedeck*. Thus much for Tythes as they were due under the Law, and no where else ; and as they were an Ordinance amongst the Jews only in the Land of *Canaan*, and no People else ; for its said, *He gave his Statutes and his Judgments to Israel*, to every Nation he did not so ; but I am no *Jew*, therefore not under that Law, but rather of the Stock of the *Gentiles*, (as is believed) and Tything among the *Gentiles* I never yet read of ; and Christ the end of the Law for Righteousness sake (and the Heart and Life of what the Law figured out) being come, neither *Jews* nor *Gentiles* ought to be any longer under Shadows and Figures, &c.

But again, when their claiming of Tythes by virtue of the Mosaical Laws is overturned, and will not hold plea *Jure Divino*, (as they say) then they betake them to another that is, *Jure humano*, or *The Civil Laws of this Nation*, by which Laws say they, Tythes is established and settled to them (say the

the Priests) by vertue of their Place and Office as a most competent Livelyhood for them and their Families : In answer whereunto I say, that the radix and grand Original property of this Title and Claim did and doth still arise from the Mosaical or Levitical Law, (which is disanulled and done away in Christ, as is before proved) and hence they are accounted a Spiritual propriety, and therefore a (pretended) Spiritual or Ecclesiastical Law and Court is kept and appointed (by Episcopal Authority, within their severall jurisdictions, distinct from their Civil Laws) only for the tryal and recovery of Tythes, and such other matters as they account Spiritual ; and this Levitical Institution is the sole Basis and Foundation upon which their Civil Law depends, and the Foundation being taken away the Structure or Building falls ; so that being disanull'd in Christ, the Civil Law hath no more power, so that the Title of Tythes is lost. Now again, every Law is or ought to be grounded upon Equity, and sound Reason, and Righteousness, and for some conscientious and pious honest end and purpose, as the Preamble to all Laws do hold forth, which is the Key that opens the mystery, ground,

ground, intent and end of every Law and Statute whatsoever; so that of *Henry* the 8th about Tythes, doth not institute, enact or ordain, settle or impose them as a Temporal Civil Injunction, but they are there called Spiritual gifts belonging to holy Church, and because many doth deny the payment, &c. so this Act doth but enjoin the payment of them, as a supposed due and right formerly belonging to holy Church; and therefore doth but (at the utmost) repair, strengthen and preserve that which was like to decay, but doth not set up any new structure, property or title; so the reasons of this Law being taken away (which is, that they are a supposed due) this Act is nulled.

These before mentioned being the only main Grounds and Reasons whereupon Tythes are claimed and payed, which I hope is satisfactorily answered; indeed, some more frivolous Objections are made; (as, what will not many say to save themselves when they are in an exigent? yea, brawl, menace, perhaps beat with wicked fist, revile or scoff, and it may be set an Officer on one, and hale him before a Magistrate,

strate, &c.) I say many more they make to little purpose, as that in *Luke 18.* where the *Pharisee* payed Tythes of all he possessed, which hath little in it, unless they would be condemned (with him) as a *Pharisee* with their outside holiness: others say, *Thou shalt not muzzle the mouth of the Ox that treadeth out the Corn;* I say so too; if they be Oxen let them be unmuzzled, and live of what they tread out, which is so little that they never durst rely upon it yet, but they are more idle then such Oxen, &c. this is like their plowing in hope, and sowing in hope, which for the most part fails before they either plow or sow; for in which of the Priests did ever the hope endure untill he reaped the Fruit of his plowing or sowing? but rather first he must know what Stipend there is, what Tythes or Gleab-lands, or other Revenue belongs to the Incumbent, and how it doth arise; this you may say is too true: Again say they, *He that gathers a Flock let him eat of the milk of the Flock;* (indeed so say I) but they either get no flock gathered, or else their Flock is barren, and gives no milk, or otherwise the milk they give doth not satisfie, which makes them pull,

rug

rug and draw so hard for milk, meat and
 maintenance from others pertaining to ano-
 ther Flock which they never gathered, as
 daily experience teacheth to their shame, and
 to the shame of all that are gathered by
 them: Again, (say they) *If we have sown*
unto you Spiritual things, is it a great matter
if we reap your carnal things? I say its no
 great matter, but rather the part and duty of
 a Christian; but to whom have they sown
 Spirituals? I am sure not to me, for *L. W.*
 hath Ministered nothing to me, but that
 which is Earthly, and favours of Death, (as I
 have elsewhere said) which deserves not my
 Carnals, nor any other maintenance from me,
 not that I am strait-handed, or so knit and
 joyned to the things the Lord hath endued
 me with, but I can distribute them freely to
 such as sow Spirituals, and Ministers freely
 from the mouth of the Lord, or to any other
 in necessity; but *L. W.* (as is well known)
 hath no such necessity, for all his eager pur-
 suit after my Carnals these Three or Four
 Years last past; but he hath coveted an evil
 covetousness, to set his nest on high, but there-
 by hath not delivered his Soul from the pow-
 er of evil, but hath consulted confusion to his
 shame:

So Still I say the grand Title stood in the Mosaical Institutions, all which pointed at Christ, and Christ being come, they fall flat, and to them a period is set; for its Evident for some hundreds of years after Christ, there was neither Claim nor payment of Tythes, nor no settling or confining of Ministers to such and such Parishes or Places, but they that received freely, preached freely, and went from one Country to another, and from one People to another, as they were drawn by the Spirit of the Lord; and in those dayes there was no settled nor forced maintenance belonged unto them, but they who received Spirituals, and were brought into the Faith and Fellowship of the Saints they administred of their Temporals freely without any injunction, (as many hath done in *England* these late years) and the Lord having opened the Hearts of many (as *Lydia*) they called them into their House, being open, to distribute to their Necessities; so that they that set forth without money or scrip, &c. wanted nothing: yea, I believe many of the Lords Ministers and Servants (called Quakers) hath Travelled (in these late years) many Hundred of miles, from

one People and Nation to another, having been persecuted, and beat, and haled to Prison, and out of Prison, here and there amongst a strange Nation and People which they knew not, who when they set forth could not assure themselves of one Nights lodgings, or one meals Meat, and yet they were in every place sufficiently provided for, and had no want, they only cast their care upon the Lord, and lived upon the Gospel, being Preachers of it, and by the Faith of the Son of God, as did the primitive Christians in the Apostles dayes, and some Hundred of years after, untill the power of Christianity was lost, and the Apostacy crept in, and then they fell into Forms and Immitations, *Rome* being the leading Church settled Bishops, Vicars and Priests, and erected Monasteries, Abbeys and Religious Houses, and placed them there, and brought in the old Rites and Customs of the Jews again, (under a colour of Zeal and Piety) perswading the People to give gifts to pious uses ; so enjoyning them to one thing after another, until their Traditions were received as Canonical, and amongst the rest brought in this of Tythes again, which for a long time

was payed at the Owners pleasure, either to the Poor, or to the aforesaid Monasteries and Religious Houses for pretended Spiritual uses; and when they saw that the greater part distributed their Tythes to the Poor, Pope *Alexander* the third did restrain the Peoples freedoms, *Anno* 1180. And Pope *Gregory* ordained that Tythes should not be distributed to the Poor, but to the Mother Church, *Anno* 1274. And Pope *Pius* the Fourth ordained the payment of Tythes upon penalty of Excommunication by a Council at *Trent*, about the year 1560. And thus they crept in again, (as they fell from the Power of Godliness) then they began to build again that which was before destroyed, and so brought in these old Ordinances again, in imitation of the Mosaical Law, and so came to force and compel a maintenance (for a Priesthood and Ministry which was not of *Levi's* Linnage) which was never used nor known amongst the Christians in the purity of the Gospel; but being little acquainted or read in the State of the Church as it did descend from the Primitive times downwards to this Day, I shall be more sparing in things thereunto pertaining,

ing, and for the further satisfaction therein, (and how *Rome*, and other Churches, fell from their Primitive purity, and how they brought in Tythes and the Relicks of Judaism again) and every external extant Ordinance or Tradition now allowed and established throughout all *Europe*) I refer the Reader to *A. Pearson's Book*, called, *The great Case of Tything*, and also to *Francis Howgil's Books*, the one called, *The Glory of the True Church Discovered in its Purity*, where he proves Tythes no Gospel Ordinance; the other called, *The Great Case of Tything once more Revived &c.* where the State of the Church in the Primitive times, and downward from year to year, and the bringing in of all the *Romish* Stuff, and Superstitious Trash is sufficiently treated of, and may be satisfactory to any sober Reader that desires to be instructed.

Now it appears clear, that that Law by which Tythes was payable and due under the First Covenant was only Established among the *Jews*, (as I said before) and that in the Land of *Canaan*, being a peculiar People, to whom he gave his Laws and

his Statutes for ever, as its said, *Psal. 147. 19.* and its believed we are not of the *Jews* Genealogy, neither of the Offspring of any of the Tribes of *Israel* according to the Flesh; and therefore (if Tythes were yet an Ordinance in force) as to the contrary is sufficiently proved ought not to be paid by us by vertue of that Law and Covenant, we being of the *Gentiles* Stock by Nature, (is authentical) and so hath nothing to do with the Ordinances of *Israel* according to the Flesh, who was the natural Branches unto whom pertained the Law, and the Covenant, and the Oracles of God, and they fell through unbelief, and by their fall we came to be ingrafted, and we stand by Faith, which is the Gift of God, a Mystery held in a pure Conscience, and not by the Observation of the Ordinances of the *Jews*, and the First Covenant: So let the blind Priests and Doctors lay their hands upon their mouths, and be ashamed of their gross absurdity, and stupid Sences being mudled and jumbled in obscurity with their many Arts and Sciences, multiplicity of Tongues, and divided Languages, one pleading one thing, and another plead-

pleading another, until they become like Froth upon the Waters, which while not touched appears material and substantial, but if once handled wasteth and vanissheth away; so doth their windy deformed Doctrine, and typical Tenents, who hath long Preached and talked of a Covenant of Grace, which is still a Mystry, or as a Book Sealed to them while they are studdying and musing in their Greek and Latin Libraries, not at all perceiving the Vail, or the Wall of Partition that stands between them and the Covenant of Grace unbroken down and removed.

One other Objection is in my mind, which is this, speaking of *Melchisedeck* who received the Tenth of the Spoils from *Abraham*; its said, *Levi, who received Tythes payed Tythes in Abraham*; and further he saith, *Here men that die receive Tythes; but there he received them of whom it is Witnessed that he liveth*; now what objection can be made from these words, *Here Men that die receive Tythes, but there, &c?* the words hath Relation to two times or places, or as *here* or *there*? as *here* in this time, and *there* in that time; for the Law being 430 Years after
Abraham

Abraham, or after the Promise was made to *Abraham*, *Galat. 3. 17*: must needs be nearer to the Apostle, or to the days of the Apostle, then the day that *Abraham* gave the Tenth of the spoyl to *Melchisedeck*, by so many years; so that he might well say here when he spoke of the Sons of *Levi*, and there when he spoke of *Melchisedeck*; but if any say it hath Relation to the very Age and Day when the Apostle spoke it, (which is disputable) yet I may say now as he said then, Here Men that die receive Tythes, (yea such as are dead while they live) and not only receive Tythes, but persecute, imprison, and in a manner rob for Tythes such as doth not give contrary to Law or Custome, but I allow not such: I may say here Ministers in *England* Swear, Lye, Covet, Oppress and Persecute exceedingly for Tythes, and yet pretend to be Gospel Ministers; but I say again, I allow not such neither believe they are Gospel Ministers; so this makes little (in my judgment) for Tythes under the Gospel: Then again, There he received Tythes (viz. *Melchisedeck*) of whom it is witnessed that he liveth; and Christ is said to be a Priest for ever after the Order

Order of Melchisedeck; Now if any infer from hence that Tythes or First-fruits belongs to Christ, as being, or coming in *Melchisedeck's Order*; I say, rather it hath referenceto his immutability and unchangeableness, then taking of Tythes; for its laid, *He was without descent, without beginning or end of dayes*; and if it related to Tythes; first, I say to that, it was but the Tenth of the Spoys, and not of all his Estate and Increase, clean and unclean, as they are now claimed: And secondly, I hope you'll grant Christ a Spiritual Priest, and therefore if any will give, it must be the First-fruits and Tenth of things Spiritual, and not Carnal, else there is no agreement nor coherence; *For Sacrifice and Offerings he would not*, for he being Spiritual accepts nothing but what is Spiritual, and proceeds from the measure of his own Spirit and Truth in every one; and herein let as many offer and give unto the Lord as will, and as much, and as often as they will, I allow of it, if it be a Spiritual Offering indeed.

Thus much in Defence of my Innocent Sufferings, being thus far convinced in my
Judg-

Judgment, and perswaded in my Heart and Conscience, I dare not allow nor yield to any thing so noxious to my Conscience, and contrary to the Gospel Dispensation and the Law of the Spirit of Life in Christ Jesus, being (as is before proved) in the first place Figurative, imposed for the time then present, until the time of Reformation: Secondly, being only an Ordinance among the *Jews*, and such as were under the Law, and not to the *Gentiles*, nor such as are under the Gospel. Thirdly, being claimed as Spiritual by Divine Institution, when as the extent and scope of the Institution is finished and ended, and is therefore now no more Spiritual then the rest of the nine parts. And lastly, being generally Dedicated, Payed and Received for the use and maintenance of an Antichristian, dark Man-made Ministry, who only seeks ours, and not us; for which the Wisest and Learnedst of them can neither produce Precept nor President from Christ, or any other his Apostles, Ministers and Servants in the Primitive purity of the Church, being an old Ordinance of *Moses* renovated in the *Romish* Apostacy, and Traditionally dispersed by

Pa-

Papistical Authority over all the *European* Nations, as doth fully and largely appear in those pithy and ponderous works of the before recited Authors *A. P.* and *F. H.* this Title of Tythes having such a pleasant delightfom relish, it hath been still retained amongst all the Reformed Rulers in Church and State, who hath so largely professed to cast off the Papistical Yoke.

Now I shall proceed to say something to those my Neighbours and Parishioners, amongst whom I have had my conversati^on in times past, and a society when I wrought the will of the Flesh, who have known my manner of Life from a Child; I say to such, what have I done? what have I thought? what have I acted or spoken that hath deserved any such measure as I have received from *L. W.*? or what evil have I done? or what occasion have I given to any Mans person, good name or estate at any time? especially since I associated amongst the People called Quakers, let him, you, or any of you, or any other Person come forth, that can justly charge any thing against me, wherein I have damaged

nified any one the value of a penny, and have denied to give satisfaction, or have offered violence to any ones Dog, and I shall willingly (upon due proof) make acknowledgement and satisfaction to the utmost of my power ; for blessed be the Lord my Righteousness and Redeemer, there is no thing upon my Conscience and Spirit, but what is between the Lord and my own Soul in matter of my Testimony ; yea, everlastingly magnified be the Righteous Lord my preserver, to whose praise I desire to speak it, that though *L. W.* and many others have sought occasion, and have waited for my halting or falling, they have not yet seen it, nor got no occasion against me (save about the Law and Worship of my God, or the holding forth my Testimony and Exercise of my Conscience towards him, for which I have been reviled, mocked and reproached amongst you ; yea, the Children in the Streets have played upon me with their Tongues ; this I speak to their (or their Parents) shame, but was as joy and rejoicing to my Soul, being for Righteousness sake, the Blessing of the Lord was with me, and mine Enemies knew it not, nor they

they that dwelt in Darknes saw it not.

This further I have to propound to you, whether ye can allow of it ? or that it would be justifiable in the Law of Equity and true Judgment, that my Servant should Sue you at Law, make spoil, and carry away your goods, and cast your persons into Prison, and after all seek to make your Estates forfeit and confiscate, and all for the wages and recompence of the Service he hath done for me ? which of you would approve of such work; or of me in keeping such a Servant ? would you not rather say to me, if I have hired a Servant and employed him, pay him and maintain him also; why doth he trouble you ? What have you to do to pay him for my work, seeing he is my Servant ? Is not this the case between me and you ? Is not *L. W.* your Minister, and also your Servant ? And by what Law or Reason ought I to pay him for doing your service ? Hath either you or he a President in all the Scriptures of any such unequal deeds ? Did ye ever Read of any of the Churches, or Servants of God in Ages past that used such things ? I trow not ; If I had distributed

voluntarily it had been one thing, but being
sued and compelled thereunto, therefore I
complain; may not I say to you, why do you
hire more servants then you can pay? Or
why do you keep more then you are able to
maintain? Else, why am I thus persecuted
for his maintenance? May not I speak this
to your shame? being so many (as I may
say) for one Servant, you are either hard
Masters, and very penurious and strait-
handed to your Servants, or else your Ser-
vants are very *lavish, proud, profane and pro-
digious*, and hath *much maintainning*: Did e-
ver any Minister of ours (called a *Quaker*)
come among you to sue and cast into Pri-
son for their maintenance and livelihood?
or what would you say if they should? I
believe you would condemn both us and
them; and indeed we should be greatly a-
shamed, if they should; for my part, I
had rather Administer to the last mite, then
any such cause of aspersion should be given
against us, and also testify against them as no
Ministers of Christ that Preaches for any such
ends; if they be Gospel Ministers, let
their Gospel maintain them, or let them la-
bour with their hands; though many have
said,

said, we are a disorderly and unmannerly People; but I affirm we have better orders and manners amongst us then you have; for your Servants are become your Masters, and Lords it over you, and both in that, and many other things, disorder and confusion is come over you, as they that built Babel of old.

I remember well what *Malachi* saith, complaining of the Priests, *Mal. 2. 2, 3, &c.* to verse 9. *I will send a Curse upon you, I'll Curse your Blessings; yea, I have Cursed them already: Behold, I'll corrupt your Seed, and spread dung upon your Faces, and ye shall know that I have sent this Commandment unto you, that my Covenant might be with Levi, my Covenant was with him of Life and Peace, the Law of Truth was in his mouth; for the Priests lips should preserve knowledge; but ye are departed out of the Way, ye have caused many to stumble at the Law; ye have corrupted the Covenant of Levi, (saith he) therefore have I made you contemptible and base before all the People. [mark, now] Is not this the case and condition of the present Priesthood and Clergy of England, those neutralists, that are neither Ministers of the Law nor*

O

Gospel?

Gospel? hath not the Lord made them contemptible and base before all the People; yea, where shall a Man come and have any Discourse about them, but the most part, if not all, doth generally conclude they are Covetous, vile, proud and profane Persons, Oppressors, Drunkards, Men-pleasers, Time-servers, Turn-coats, Heady and High-minded, lovers of Pleasures and filthy lucre more than of God, having a Form of Godliness, but denying the Power; but their folly shall be, (and is) made manifest, it shall proceed no further, said the Apostle.

May not I say the Merchants of this last Age hath exceeded all that ever went before them, they can trade on those dayes called their Sabbath, or Lords-dayes, and prohibit all others from either trading or labouring in their lawful and honest vocations (but if they'l Play, Drink, Revel, Swear, and be Profane, there they may have liberty enough) on those Dayes? Also, whether any have need of their Merchandice or not, or will come and Trade with them or not, or will take any of their Commodities from them or not; yet they have a Law, and by that Law compel them to pay, and that

even their own Rates what they demand; and if any refuse, then they'l menace and thunder out their Comminations, and Excommunications, and some they'l cast in Prison, it may be till Death, and yet eloke themselves over with the name of Gospel Ministers, and plead innocency, and say its the Law that requires it, and binds Men to be subject to Ecclesiastical Canons and Censures; now, wherein doth their innocency appear, unless in putting a white Coat above a black one, a Popish dres; and if the Figure be true, they are but outside Pharisees, appearing white and clean without, and that in Apparel only: Yea, I may say they are as wise expert Marriners (in that Babilonish Wisdom) as ever Trafficked or Sailed upon the Waters of the Great Whore, they can Sail with any Wind that blows within the Circuit of Babylons Coasts; but that Prophecie comes to be fulfilled upon them, *Evil Men and Seducers shall wax worse and worse. deceiving, and being deceived, &c.* But blessed be the Lord the Day is dawning that declares them, and the Light that makes them manifest, with their all Abominations, and the

Son is appeared that will disperse them as the Morning mist, so that their skirts shall be uncovered, and their nakedness shall be laid open, and their visage shall be no more Vailed, for the Judgment of the Great Whore is come and coming, wherein all her Merchants shall weep and mourn, because no Man buyeth their Merchandise any more.

So this Mite of my Testimony I have cast in, being but a Mite indeed in comparison of the many weighty, praise-worthy works, given forth by many of the dear and faithful Servants of God upon this very Subject in this very Age, from the breakings forth of the Glorious Light in them revealed and made known; And for the clearing my Conscience in the sight of the Lord, I refer this to publick view, and give this Testimony to my Countrymen and Acquaintance, or any others that yet see not the difference between us and the Priests in this very point; and partly for satisfying or silencing of others, especially the People of the *Independants*, or Congregational Church at *Melmerby*, (so called) who though (as I have said before) they once made the non payment
of

of Tythes an Article of their Judgment; yet have of late (since I became a sufferer for them) whisperingly or clandestinely condemned me in secret more then many (if not all) others that have less profession, and seem more profane, rendring me foolish and unwise to suffer so much, and so long for such a trivial, external, tempory matter, as they call it; but to me it was and is no small matter being to the Contrary perswaded in my Conscience, and knowing by good experience, and assured Testimonies, that I must stand or fall by obedience or disobedience to the manifestation of the Lords precious Gift and Light in my own Soul and Conscience; I therefore value not the Judgment of any Man, or People, (being from the Light, the Line of True Judgment, and Rule of Life to me.) and to be accounted a Fool is no new nor strange thing, for a Fool I am to their Wisdom, as was the good and precious Servants of God in Ages past, *For the Wisdom of God is foolishness with Men*; and casting things upon me behind my back, becomes them not, it were more Christianly for them to Admonish, or Instruct me face

to face, and to give me their Advice and Reasons in matters of this nature, which if I found to be more weighty, sound, and agreeable to the Witness of God in my Conscience, I should be very ready, willing and glad to receive them, and be informed by them; I am neither so far remote, nor so much a stranger to them, (though my Principle may) but this way they chose not, but makes War and fights as Men that beat the Air hiddenly, or a far off, slighting and contemning my Principle, and me for its sake, above most of People, as though I had been Poysonous and Infectious where I came, prohibiting some of their Society, (and Members so called) to have any Fellowship or Converse with me, or to receive either Books or Papers from me, or come where I was; and one of their leading Teachers (G. Nicholson by Name) denied to make good their own Principles and Tenents, held forth in their own Defence against us; and also to make good several contumelious aspersions cast upon us (in my Hearing) by him and others; and also denied to give an account of his Faith and Hope in Christ Jesus, saying, *It was in vain, &c.* with several

several such like matters which I shall now omit ; and yet these People will be Slighting and Villifying us in secret ; indeed we have much more cause to have disesteemed them and their Principles, having more knowledge of both them and it, when we were amongst them, then ever they had of us or ours ; and in villifying our Principles, they speak evil of things they understand not, being a Treasure whose worth and value they never knew, the mystery whereof is hid and sealed from that state and nature they live in ; we have known theirs, but they never knew ours ; yea, for my own part I can truly say in the Light and Presence of the Lord, that I had more love and affection in my Heart for those people, then any other Profession that was from the Light ; yea, many a time I could have mourned in secret, and been willing to have undergone great hardship that they might have been won and gained to the Lord ; yea, I could as it were, have plucked them out of the fire many a time ; other times my spirit hath been weighed and burthened, yea, filled with indignation against some of them that were Elders, Teachers and Leaders

hat caused the rest to Err, who like the
Pharisees of old, have *Shut the Kingdom*
of God, as it were ; but I am sure they
 have drawn backward and hindred the work
 of the Lord, both in themselves and others ;
 for they would neither enter themselves,
 nor suffer those that would, but have made
 War against the Light in themselves and o-
 thers ; and I testifie they are Strangers to
 the Covenant of Promise, Christ Jesus the
 Light, the New and Living Way, who is the
 Light of the World, *John 8. 12. Who is in*
the World, and the World knows him not, and
lighteth every Man that comes into the World,
John 1. 4, 5, 6, 7, 8, 9, unto whom *John*
 came to bear Witness, and yet how few will
 believe ? how few doth receive *John's*
 Testimony, though he was sent from God
 to bear Witness of the Light ? and all
 hold *John* as a Prophet ; also, how few do
 receive Christs own Exhortation, who
 said, *While you have the Light believe in the*
Light, that you may be Children of the Light,
John 12. 36. no marvel if they receive
 not ours ? may it not well be said unto
 them, *Behold ye Dispisers and wonder, I*
will work a Work in your day, which though

a Man declare it unto you, yet will you in no wise believe, Acts 13. 41. [mark] ye Despisers that Despise the Light, accounting it as a thing of nought, (calling it Natural, or Diabolical, or an unholy thing) esteeming it too mean a Meat for your stuffed up Stomachs, and cannot yet be digested by you; what better Testimony would you have? Would you have one arise from the Dead? here's John a Man sent from God, and here's Christ Jesus which rose from the Dead, which Death could not hold; also we have the Testimony of the Spirit of Truth, and having received this Testimony, we have the Witness in our selves, and can set to our Seals that God is True, John 3. 35. and that there is no other way to the Father, but by Christ Jesus the Light, which is the Life and Blood of the Everlasting Covenant, though many set it at nought, and will not stoop to so small a thing, yet all the Powers of Darknes cannot comprehend it, it will break thorow them all to your condemnation that are disobedient; and for proof thereof I appeal to every of your Consciences in the sight of God, and let the Light therein, which abideth in you, which is
Truth

Truth and no Lye, John 2. 27. let it declare for me whether any of you can hide you from it; *If you take the Wings of the Morning* (as David said) *and fly into the uttermost parts of the Earth, it will find you out*; do what you will it will declare the nature of your deeds; when you do evil at home or abroad, never so secretly, when no man sees, it will condemn you, and when you do well it will justify, and you will feel peace and joy in that Work; it will tell you all that ever you did, as the Woman of Samaria said, *Is not this the Christ, come and see*; then they came and saw and believed also, not because of her words, but by what they heard from him themselves, saying, *they knew indeed that this is the very Christ*, John 4. 42. So be intreated (as a Man would intreat his Friend whom he loveth) to come with the *Samaritans*, and see whether it be not so as we have said; she was but one, and that a Woman, yet they came forth with her to see if it was he, and it was he, and they believed; but we are many Witnesses, and Testifie what we have heard, and seen, and handled of him: So once more (I say) be intreated to come and see;
not

not to come forth after us, and follow us, as he said, *Luke 17. 21, 23.* but to turn in your minds (I mean) to the Light of Christ Jesus in your own Hearts, *for the Kingdom of Heaven is within you*, and there hearken to him that is the Light of the World; (mark, the World is set in Mans Heart, *Eccles. 3. 11*) and when you have heard and obeyed, (for that is believing indeed) I question not but you will be ready to say with the *Samaritans*, *That ye know that he is indeed the very Christ.* So put not off by delays, but while the Lord calls do you answer, and while he seeks be you gathered, *Prov. 1. 24. 26.* yea, while the Light and Love of God is with you believe in it, receive it, and walk in it; for Darknes comes when no Man shall walk or work, *John 22. 35, 36.* And the Light of the wicked shall be put out, and the spark of his fire shall be quenched, *Job. 18. 5, 6.* Then shall his Wrath and Fury increase, which will torment the Conscience for ever, where they shall feel the Worm that dies not, and the Fire that never goes out; then Sorrow, Mourning and bitter Lamentation shall fall upon them; then may they cry to the Mountains fall on us, and to the Hills

*Hills to cover us; eventhey (I mean) that
 flighteth their day of Visitation, and hate
 to be reformed; For behold the Days come
 that shall burn as an Oven, wherein all the
 proud, and all that do wickedly shall be as stub-
 ble; the Day that cometh shall burn them up,
 and shall leave them neither Root nor Branch;
 but to them that fear my Name, saith the Lord,
 shall the Son of Righteousness arise with heal-
 ing in his Wings, and they shall go forth and
 grow as Calves in the stall; and they shall
 tread down the Wicked; yea, the Wicked shall
 be as Ashes under the soles of their feet, in that
 Day when I shall do this saith the Lord; he
 that can believe it, let him.*

This is my Testimony given forth in the
 same Love wherewith the Lord my God
 hath loved me, not desiring to Eat my
 Morsel alone, nor yet to conceal the loving
 kindness of the Lord, (which is held forth
 freely unto all) of which I am made a part-
 taker, according to the measure of that Grace
 and Love received in Christ Jesus, who would
 not that any should perish, but that all Men
 might come to the knowledge of the Truth
 and be saved; who was the First-fruits of
 Righteousness, leaving us an Example to
 follow

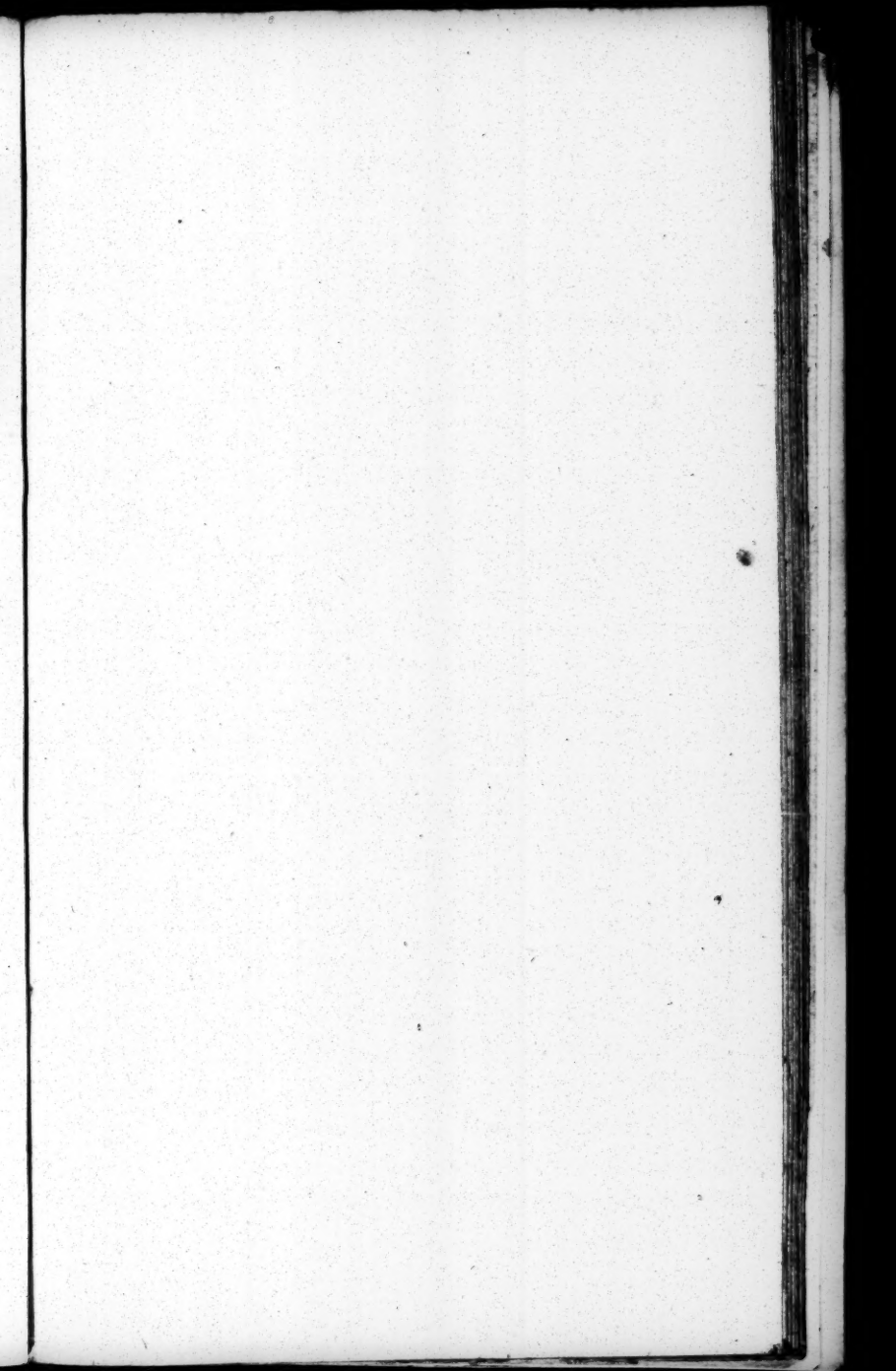
follow his steps : So desiring that all might come to partake of the same Grace with us, and walk in the same Light with us, where there is no occasion of Stumbling ; and come to drink of the same Living Water with us, which whosoever drinketh thereof shall never thirst again, but is satisfied for ever, this none knows save they that drink thereof, and they are but a few.

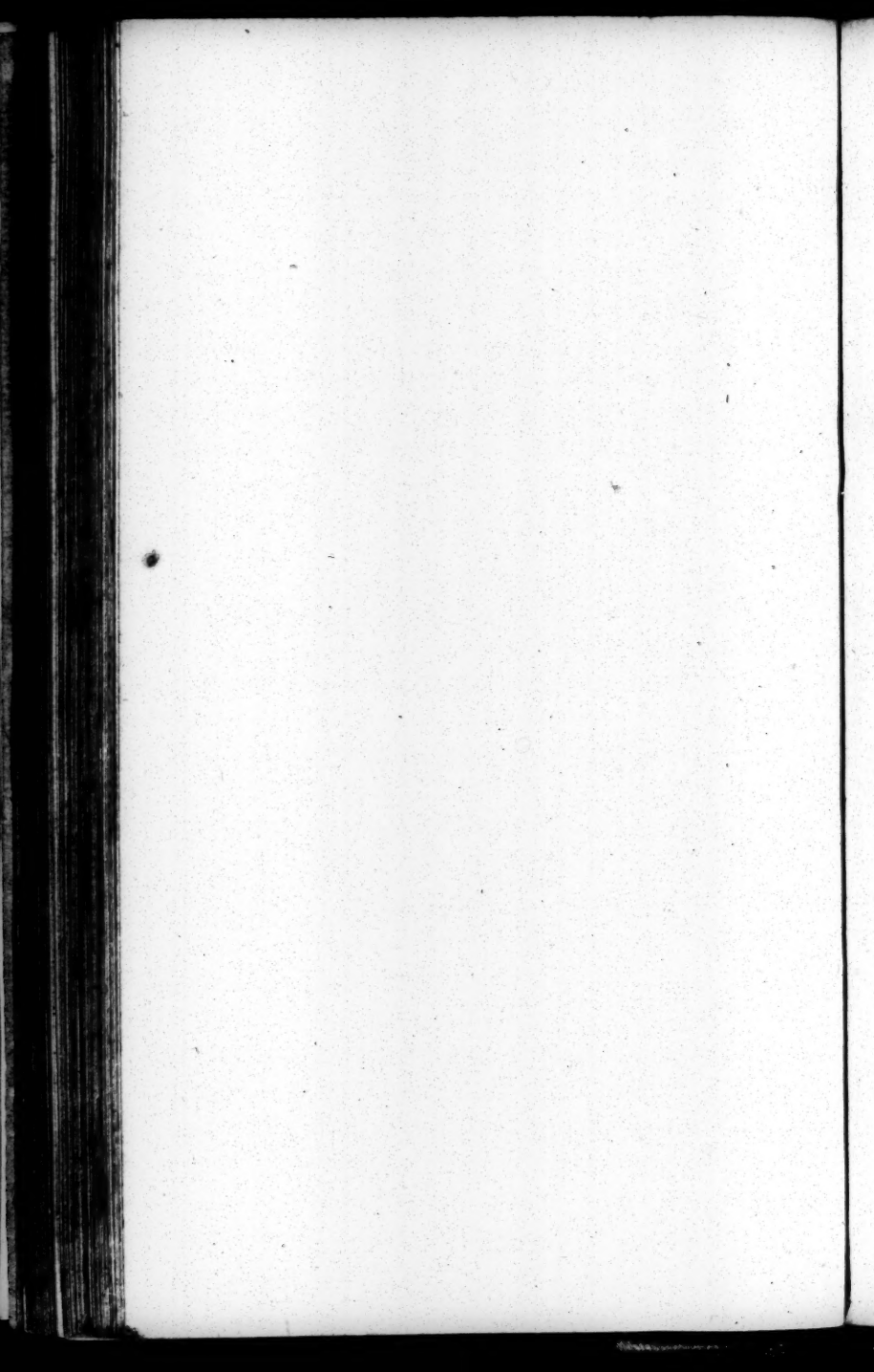
Having for the Reasons aforesaid, committed this to publick view, its now other Mens (as well as mine) to judge of, and no doubt may be by some opposed, as well as by others approved ; I therefore desire the discreet Reader (having soberly and piously pondred this short Treatise, in the fear of the Lord(not rashly to asperse either me or it behind my back, thereby to make my Principle or Testimony odious in the Eyes of such as are weak and unstable in Judgment, but rather (having any thing to object against the Truth of any particular herein) to make known their Objections to me, either by word or writing, and I shall be very willing to be Christianly informed, or else to give a Christian information, and sober Reply for their satisfaction, and
for

for the clearing and vindicating of every particular herein, according to that Talent of knowledge that is given me to improve ; and this I hope will be easily granted by such as is willing to do unto me as they would have me (or others) to do unto them, which is according to both Law and Prophets.

Given forth about
the 6th Month, } Tho. Carleton.
1667.

THE END.





To the
C A L L E D
O F
G O D,

And true Professors of [the
LIGHT & SPIRIT
of Jesus Christ, in these
Northern Nations.

PAID

GOOD

THE
1811
IN THE
1811

To the Called of
G O D, &c.

ON, my well-beloved Friends, Brethren and Sisters, in that Spiritual Heavenly Relation, that stands in the power of an endless Life, do I tenderly Greet you all, and in the sensible Feeling thereof, do I at this time with much tenderness and fear, communicate these following Exhortations unto you.

Upon the Second day of the Tenth Month at Even, after I was returned from

to beware of Division, even the Division of *Reuben* the First born, therefore take heed, take heed all you that were First-born, or First begotten to God, who were as the First-fruits of the Spirit in this last Age, and Dispensation; Oh let all be Advised I humbly intreat you, and in the Counsel of God, do I hereby Warn you all, to beware and avoid Division, for that House that is Devid-ed in it self, and against it self cannot stand, oh let me advise and warn you (in the tenderness and brokenness of my mourning Soul) as *Joseph* did his Brethren of old, see that you fall not out by the way, oh feel, feel the melting compassionate Spirit of *Joseph* whose Bowels broke towards his Brethren, and he wept upon their Neck, oh that innocent Spirit of *Joseph*, he sought no Revenge when they were fallen into his Hand, and there sheaves came bowing to his sheave; and the eleven stars did obeisance unto him, he was not lifted up, nor exalted with Pride, though Lord of all *Egypt*, as he said but was full of Compassion and wept over them when they were smitten and terrified with Guilt, only innocent *Benjamin* wept upon his Neck: Oh see his care to his Brethren,

waiting upon, and serving the Lord, amongst the assembly of his People, as my body I lay down upon my Bed, expecting to take its natural rest, my Soul also was inclined to take its sweet repose in God, and in my contemplation, the care of the Churches, and the concerns of the Flock of God, came weightily upon me, so that my natural Sleep was wiped away from mine Eyes, and in my Meditation with my God, these things following rose fresh in me, and the delivering of them to you, came greatly upon me, so that I felt a real necessity upon my Soul to arise and write : And a cry run through me, and the Mourning of my Spirit, and the Lamentation of my Soul was very great, for the division of *Reuben*, oh for the division of *Reuben* there was great searchings of Heart, oh many a Sigh, oh many a Groan, oh, many a Lamentation is made by many a tender Heart, and many a broken Spirit, for the division of *Reuben*, which at this Day were great and many, so that it came upon me in the Dread and Fear of the Eternal God, to Warn all the Churches, all the Called of God, all the Professors of his Name, High, and Low, Rich and Poor, Man and Woman,

the promised Land the Land of Rest and Peace, Therefore let us return in Peace, and dwell in Love together, for Love is of God, and he that dwells in Love, dwells in God; and this Love thinks no Evil its no maintainer of Strife, nor no begger of Division, And take the Advice of the Apostle, mark them that cause Division, and avoid them, and from whence comes War and Strife, and from whence comes all Division, do they not rise from fleshly self-seeking Lusts that War against the Soul; And is not the accuser of the Brethren concerned, would not he accuse us one to another, and set us at variance one with another, and provoke to sell, and betray one another into the hands of the *Medianites*, to be Bondslaves in Egypt again.

And what is the matter the accuser works upon, is it some party coloured Coat the Father is pleased to bestow upon one more than another, or upon some dream of Exaltation, or being Preferred one above another, or is it about some Trifle, Jangling, or questions of Words, thus the Enemy laboured of old and wrought Division, and thus he would Work now if he be not watched against,
Oh

chren, fall not out by the way; And as our
 faithful Father *Abraham* said to his Nephew
Lot, let there be no strife between us for
 we are Brethren, and the *Canaanite* and the
Perizite they dwell in the Land, they will
 see it and behold it, and this will aggravate
 the Sin and the Lord will greatly be disho-
 noured by it. Oh see the Care and Peace-
 able Spirit of faithful *Abraham*, how he
 sought to preserve Peace and Love, and
 even as it were submitted to his Nephew
Lot, the whole Land is before thee, take
 thy choice; and let not us strive for we are
 Brethren, so here was no superiority nor
 exalted Spirit in *Abraham*; but he works
 by Love, Oh my dear Friends be you all
 warned and take heed of Division; for
 we are now upon our Travel, and upon
 our Return out of *Egypt* as *Joseph's* Bre-
 thren were, and the Lord hath given us
 Favour in the sight of *Pharaoh's* Princes,
 and hath given a large supply to the Souls
 of us, and our families who was sorely af-
 flicted with Famine yet in all this there is
 no cause of Division, let no ones Heart
 be exalted or lifted up because of Gods
 Love to them; *We are now Returning to*
the

Oh therefore all take heed, and labour to keep near the Lord every Man for himself, and every Woman for her self ; labour to keep out that Spirit that would provoke to strife, and to contention, oh let it enter into none, nor (being entered) keep possession in any for where Strife is there is Confusion and every Evil work, so if any thing would arise at any time that tends to Strife, or would rend, and make Division ; in the Bowels of the love of God ; I desire all to watch against it, shut it out, crush that Cockatrice timely ; kindle no such fire, nor blow up that Flame with words, but in the meek spirit of Jesus quench it, and rather give place to wrath, for a soft mild answer turns it away ; always remembering the words of the Apostle, *Why do you not rather suffer wrong, and suffer your selves to be defrauded, and set them to judge that are least in the Church, that a speedy end may be put to it : And as Christ himself said, he that would be Chief let him become Servant, and as I have washed your Feet, even so wash you one anothers Feet :* Here was a blessed Example of Humility laid down, and the lording of the Gentiles reprov'd. And truly Friends, they that stand single in the light

light and counsel of God, whose Eye is impartial may clearly See, and distinguish in all matters of Debate and Controversie, what spirit Rules, for if the Lambs spirit be there, there is Innocency, there is Tenderness, there is Humility, there is broken Heartedness, that spirit that is from above is Gentle, Meek, and Lowly, easie to be entreated; it is not stubborn, proud nor self-willed, it hates not Reproof as Fools, but it loves the Reprover as a wise Man; so they that are of this spirit they are of *Abraham's* Seed, and of *Abraham's* Faith, let there be no strife between us for we are Brethren, they will readily comply, and follow after Peace, knowing that the Lords Honour, and the Honour of his Truth is concerned; so let the fruits of the Lambs spirit appear in all, let the Lambs nature come up, and rule in all, that the Lamb and his followers may have the Victory; so shut out all Pride, all Stubbornness, all Ambition, all self Exaltation, and Worldly glory, let that spirit and nature, bow down at the Footstool of the Lamb, and come bending unto him as *Joseph's* Brethren to *Joseph*; Oh how then would his Bowels break, and weep

over its neck, as *Joseph* over his Brethren, and the Father over his prodigal, oh how willing is he to receive such, and love them freely; therefore all keep near the Lord and wait to feel universal Love in the universal Spirit of Jesus, that it may fill all, possess all, and mutually flow through all, that your first love may be strengthened, even the love of your espousals, whereby you were first espoused to God, and united one unto another, this will renew you again, oh the comeliness, and the beauty of this first love, how precious and sweet it was; many of us may yet remember, how it drew our Souls to God, and one unto another, oh what a Heavenly harmony, what a Heavenly oneness this love, this first love did beget, how it wrought all into concord, and unity as one Body, one Heart and one Spirit, to hold the same Testimony and speak the same Thing, in the one pure Language, out of the many Languages, and out of all Division the root and spring of it; oh the amiableness of that first love, the love that thinks no evil, how precious and sweet a thing it is to behold, and to see Brethren dwell together in it, it truly preaches for
 God,

God, and is one infallible signe of a Disciple of Jesus Christ as by himself lay'd down, by this shall all Men know that you are my Disciples because ye love one another, for love is of God : *So if any have turned aside, if any one be hurt, if any one be wounded, here is their balm, retire to their Primitive purity, to their first Zeal, to their first fervent desire, to their first love and tenderness, that which is stronger then Death which many waters cannot quench, nor floods wash away ;* Oh that all would be stirred up to wait upon the Lord, to feel the renewings of it, that in tenderness of Spirit we may serve one another, and provoke one another to love and good works, and in that dwell together, and watch against Division and the author and maintainers of it, and the God of Peace and Love will be with us, and he will delight to dwell amongst us, and he will cause his that abide in his Love to revive as the Corn and to blossom as the Rose, and their comeliness will appear again as the morning Sun upon the Mountains ; so every particular retire, retire to your first Love, to your first Integrity to your first Zeal for God, let not that be lost as the Church of Ephesus did ; least the
 Lord

Lord the Just and Righteous God, remove the Candlestick out of its place ; so all do your first Works, and keep your first Testimonies unviolated, in Doctrine, Life and Practice, for this Preaches much for God.

And truly Friends this is a searching Day, though a Day of outward ease, yet a Day of inward trouble to many, a sifting trying Day, the Day of Satans transformings, who goes subtilly about to deceive, and with his Tail would sweep down a third part of the Stars and cause them to fall to the Earth ; therefore my dear Friends keep low and humble before the Lord, within the Sanctuary of God, and lay timely hold upon the hornes of the Altar thereof, for the Day of sifting is begun, and the Day of winnowing is at hand, wherein our God will sift the Nations, and winnow the People, he will fan them, yea he will fan them, and shorowly purge them, he will take away the chaff from the wheat, and purge away the dross from the silver in his refining Fire, and who shall stand when he appears, who shall dwell with devouring Fire, or who shall dwell with everlasting Burnings, only he that walketh Righteously, and speaketh Uprightly,

ly, who abhorreth the gain of oppression, and shutteth his eyes from seeing Evil.

And truly Friends our God is come and comming to execute Justice and Judgment in the Earth, I have seen it, yea in the Light of Jesus, I have beheld the Lord for several years past, how he hath been searching out the Sins of the Daughter of his People; and bringing to Light the hidden things of dishonesty, yea how hath the Lord sought out the hidden things of *Esau*; so there is nothing covered but he can reveal it, nor nothing hid that he doth not know, his Eye sees all, and his Ear hears all, his Justice he will Execute upon the head of the Transgressor, and he will wound the hairy scalp of the Head of the Evil doer, whether professor or prophane, let none think to escape, Wealth nor Wisdom he will not regard, neither Mountains nor Hills can preserve or cover any of the Workers of Iniquity in this searching Day; *the Righteous God of Heaven will not be bribed, he will not be mocked nor dissembled with*, though prophane Men *Johanan* like, may dissemble with one another, and may for a time appear like *Pharisees Tombs with a fair smooth polished*
Face

Face in the sight of Men, and may subtilly cover their Sin, and keep their deeds of deceit and darkness hid from the Eye of Man for a time, *and like a painted Harlot wipe their mouth, as though they had done no Evil, flattering themselves with their own crafty Wit, making lyes and falshood their refuge,* yet the Just and Righteous God, who judges Righteously he will find out such, he will discover their skirts, and uncover all their nakedness to their shame and utter confusion :

Therefore all take heed of maintaining any thing hiddenly, in the dread of the Lord God I warn you ; but mind the Light of Jesus, and the leadings of it in your own Hearts, and live in that, walk with God in that as *Enoch* did of old ; and then you need not fear the Tryal of the Day, though your Deeds be revealed upon the House top, your nakedness will not become your shame, you will need no deceitfull coverings nor aprons of Fig-leaves, so to the Witness all retire, it will dissemble with none, it will truly discover your present estate and condition before God and the nature and propertie of every thing you undertake, I know
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the experience of it, not a foot can turn aside out of the narrow way of Life, but (being waited in) it will certainly discover; the worth and preciousness of it, let no one ever despise; Oh my dear Friends embrace it take heed of riding over or trampling on its reproofs, or of thinking to smother and quench it in your selves, no no, its mouth can never be stoped, nor its judgment ever perverted, it will be as Ten thousand Witnesses, it will one Day be too hard for all that now reject it, And will put the World, the Flesh and the Devil to silence.

So let none be puffed up with any thing, trust not to *Egypt's* help nor to the Worlds wisdom, for they will be as a broken Reed, but all keep low, and mind the narrow Way that leadeth unto Life, the self denying way, 'tis but a few that find it, yea peradventure but a few of that few that professes to walk in it; The broad way the way of the World lies very near on every hand, it is soon stepped into, if once ones Eye be turned aside, then it appears delightful, and hath a show of Beauty in it, but it leads to the chambers of Death.

And

And my Friends those things I laid before you in my former Epistle, I hope I need not here reiterate or make repetition of, but as I was enjoined by the Lord to deliver them unto you; so I would have all Male and Female, to ponder them in your Hearts that all may be clear, and I clear of all, And Friends keep your Hearts clear of the spirit of this World, of all the Ways, Fashions, Pleasures and Alurements thereof; shake your selves from them, live loose to them, for things may be Lawful to them, and by their Law, that may not be Lawful to us by our Law, The Law of the spirit, here is our rule, so take heed of measuring by their Rule, for our Rule being spiritual, exceeds all their carnal Rules; and our Righteousness must exceed theirs also, so all minding the Rule, and minding the Line, none needs go out of their Way, for it exceeds all the Lines and Rules of Mans making, so come to the just measure, the measure of Truth, for unjust measures are abomination in the sight of God.

And

And all shake your selves from all the Whorish Babilonish brats, from all her Customs, from all her Ways and Worships, partake not of them, *come away come away, hasten hasten out from among them,* bid adieu to all her Glories and escape for your lives as *Lot* did out of *Sodom*, before Gods destroying Angel go forth, for his Wrath is kindling and his Fury is coming up into his Face, and who shall stand before him; Oh therefore come, come away, linger not, hasten, hasten, to little *Zoar* the City of our Refuge, which God hath appointed for us, come give up, give up all, in pure obedience follow the Lamb, even the Lamb of God that takes away the sin, and finisheth Transgression, and breaks the bonds of Death, oh give up, leave all and come away, and wait to feel the Blood of sprinkling, the Blood of the Lamb to sprinkle the posts of your Doors that the destroying Angel may not enter, but may pass over you as he passed over his *Israel* of old; for I know it from the Lord and can declare it unto you, that God hath a Remnant at this Day, (as he had in that) that are in Covenant with
R. him

him; And those are they that hath obeyed Truth in their inward parts; and hath kept their Garments unspotted of the World, and hath walked with God in the simplicity of their Hearts, they are his, he hath Chosen them out of the World, he hath called them by his Name, and espoused them to himself, and whosoever toucheth them touches the apple of his Eye, God will take care of them and will be their munitioned Rock, he will pass by them and spare them as a Man spareth his onely Son that serveth him; oh therefore retire, retire to the Lowly, Meek, and self-denying Spirit of Jesus, live in the possession of it, so shall you be Heirs of Life and Glory in and through Christ Jesus, and Citizens of the New and Heavenly *Jerusalem*, whose Walls is salvation and Gates praise, and though a fear may surprize the hypocrite, and astonishment cease upon the Disobedient and Rebellious, yet you shall stand as Mount *Zion*, that cannot be moved, the Lord God Almighty will strengthen your stakes, so that not a stake of *Jerusalem* can be removed, nor a Cord of *Zion* ever be broken, the Mouth of the Lord hath said

it. Oh therefore all sink down, sink down to the pure Principle of God in the inward Man, the just Mans path, the shining Light of Jesus Christ, oh let that Guide all, and Order all, and then may we say with *David*, thy Word o Lord is a Light unto my feet and a Lanthorn unto my paths indeed, and so in the Light feel the Love, the first Love renewed, and strengthened again, oh strengthen, strengthen that little that yet remains, that it may grow warmer and warmer, and not colder and colder; for where iniquity abounds there Love grows cold, and undoubtedly in such the Life declines; therefore feel universal Love to grow, to fill, to run through all, for Love worketh no ill to his Neighbour, it is the fulfilling of the Law as saith the Apostle; so if any one Male or Female have declined, have walked disorderly, have turned aside from the holy Commandment, from the Footsteps of the flock of God, from the holy Order of the holy Life, and Gospel of Jesus Christ, it stops the Currant of Love both in themselves and others, oh let such return, return, repent and amend, and bow to the Righteous Judgment of him to whom all

Judge

Judgment is committed, and at the Footstool of Jesus truly humbled, in true Tenderness and Contrition of Spirit, wait to feel the Currant and Streams of Love from God the Father, to flow in, and heal again, and to restore again, that so the heavenly sap, vertue and universal love may be felt to spring, run and ascend again through every member or branch, that love and good will in all may grow and increase, and the contrary nature may decline, and that root in which enmity, self-love, pride and contention, stands, may be daily subdued and slain, that all may bow to the Cross and be subject to the Power, the heavenly Power of God, oh feel it, feel it, in your Souls to live, oh let none resist it in themselves, nor in others, for whoever resists the Power resists the Ordinance of God, *so prize it, prize it my dear Friends, retain the sense and savour*

vour of it in your selves; let not that be lost in any high nor low, rich or poor, old nor young, there is a living Beauty and Comliness in it still, it is beyond all professions or prescribed Forms, or imitations of Mans making, there can no form nor likeness be made of it, so the nature and work of the Power being possessed and lived in, it will preserve all in Love, Unity and Peace and Heavenly fellowship, and spiritual oneness, out of all jars, strifes, discords or divisions; And the God of Peace and Love will be with us, and delight to do us good, and will undoubtedly cherish and maintain his own heavenly Birth and righteous Seed, which by the over shadowings of his heavenly eternal Power he hath begotten, and raised in all his regenerated ones.

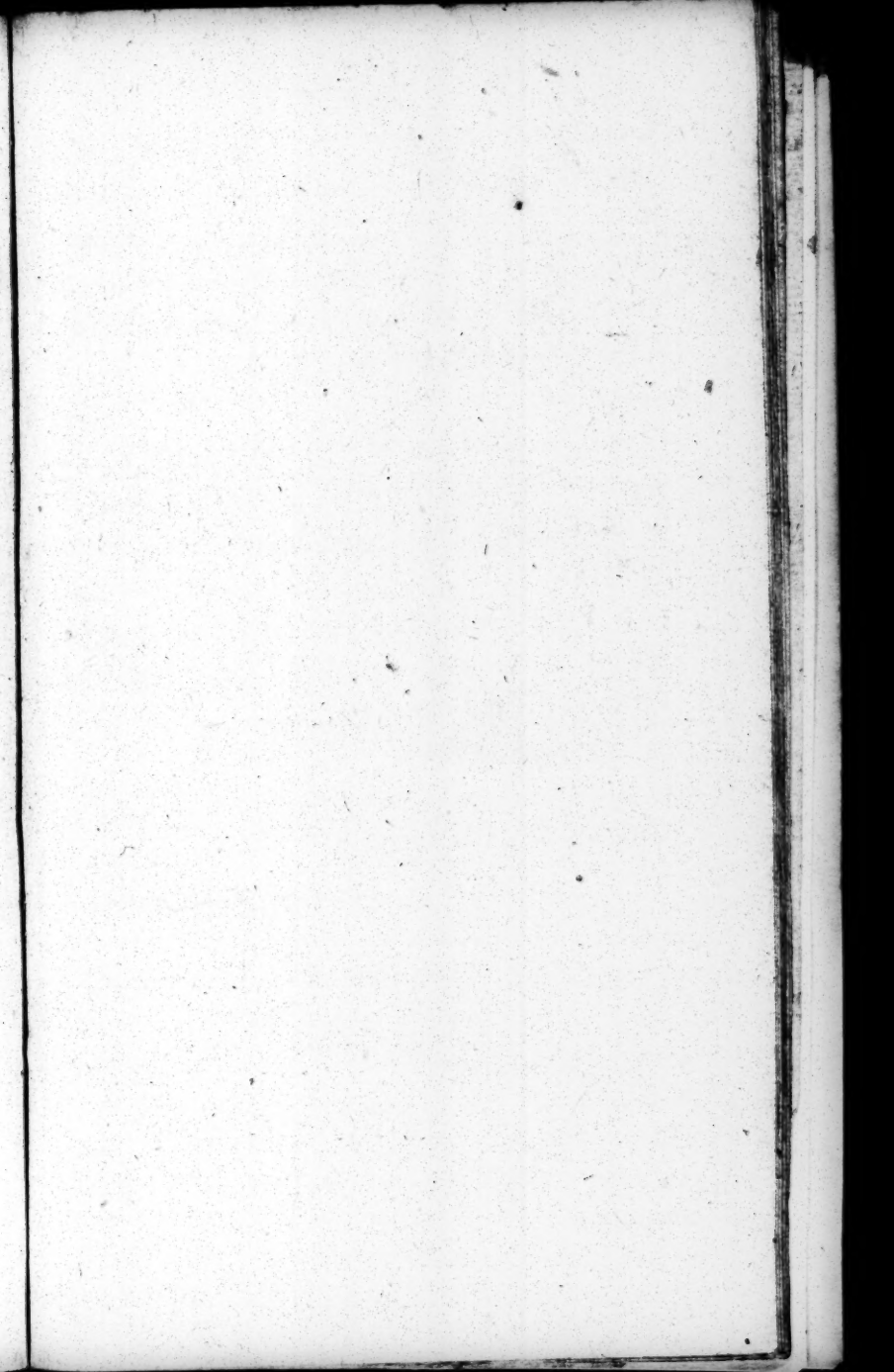
So to the pure gift of God, I
Recommend you all my dear Friends

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Brethren and Sisters, that in it we may all hold the mystery of Faith in a pure Conscience, even that Faith that gives Victory and Dominion over the World, and all that nature, that in it we may live, and by it all may be preserved, unto the end, That so the Lord God Almighty his Living Holy Name, and Eternal Truth may be Feared, Served, Honoured and Obeyed over all, by and through all, for He alone is worthy, yea Everlasting worthy, God blessed for ever and evermore,

Saith the Soul and Spirit of him
 who is the Lords and yours
 in the Unity of the Gospel
 of Christ Jesus.

T. C.



A

General EPISTLE:

CONTAINING

Wholsom Admonition and
Advice to Friends in I R E-
L A N D, and else-where.

By *Thomas Carleton.*

D Ear and well beloved Friends, Bre-
thren and Sisters who are in some
Measure gathered by the Arm of God's
Power, and have known the blessed Ap-
pearance

pearance of Life and Salvation, to you is the Salutation of my unfeigned Love, and in the Fellowship of God's Everlasting Light do I tenderly greet you all ; and for the clearing of my Spirit, of that which for some time hath been upon me, do I communicate these Lines, in the true Simplicity of my Heart, dearly desiring all that love the Lord Jesus Christ, To keep low and near the Lord, and wait to feel God's living Power in your Hearts, unto which we were turned or exhorted from the Beginning ; for, in the Light of the Lord, I see there is a Necessity for it : For, unless the sense of God's living Power be felt, Profession is vain, and Meetings are not made profitable ; for the Mysteries of Life and Salvation, and of true Christianity, consist not only in any Profession, Name or Notion, of this or that Principle, Article or Creed, formed or received in the Minds of Men or Women, but in a living Enjoyment and Possession of the Power and Spirit of Christ Jesus, the Author and Finisher of the living saving Faith. So my dear Friends, all wait to feel the Operation of that Power in every Heart and Soul, to subdue all

to God, and to work all into submission and real obedience to the heavenly Will and Mind of Christ Jesus, *who is come a Light into the World*, that all men through him might believe; here is the unchangeable standing Rule, which every one is to measure themselves by; and he or she that is measured or squared by this, are as polished Stones for God's spiritual House; and he or she that is not squared by this, are not fit to be Members of God's Building: so all having the Measuring line in your hearts, let Judgment be laid to it, and so try all things, words, works, behaviours, and the Intent of all, and from what ground and spirit it doth proceed: and this unchangeable everlasting Rule all keep to it, and Build by it, so shall you be justified with it in the Day of Tryal; so all things done by this unchangeable unerring Rule (the Law of the Spirit of Life) this keeps clean and pure, and sets free of all Mud and Confusion, Sin and Iniquity, and things that bring death and darkness over the soul and understanding, and so cloud the Testimony: So let every man and woman (by this standing Rule) examine themselves, and so let them

eat, speak or act, as the Lord shall persuade them ; and wherein any one doubteth, and is not clear in what he or she undertaketh, let such forbear, and wait in quietness till the Lord clear their way : So all take heed, and keep to the Rule ; *for in the Lord's Light we see Light, and have Clearness, and Freedom, and Peace ? but going from the Light, without Rule, without Guide the Vail comes over, Darkness gathers in, Confusion and Trouble, then Peace comes to be lost.* So you that have known in any measure the work of Regeneration, and of the New Birth, through the working of God's Spirit and power in your Hearts, by which some unclean spirits have been cast out, keep to the Power still, and beware of letting in the unclean spirit again, for if you do, the latter-end will be worse then the beginning. And lean not to the World's Wisdom, beware of that spirit I advise all ; for by that wisdom God is not known ; and if once the Sense and enjoyment of God be lost, then man and woman is in a woful state, without God in the World ; so keep out of the world's spirit I intreat you all, and live as Fools to it, and all its wayes, fashions & customs ; for
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in the light of the Lord I see a great Snare there at this day and too many that make Profession of Truth are like to be split upon that Rock. So dear Friends, live loose to the world, and all the glories of it, and seek to be wise in that which is not of this world, that you may be loved of God; and so dwell in that which can bear the *revilings* and *reproaches* of this world, and the *contradiction* of sinners, as our Lord Jesus Christ hath left us an Example: So beware of looking back to Egypt's Glory again, to see any *beauty* or *comeliness* in that dark Land, for, from the Lord I see a Temptation attending God's spiritual Israel in this day, as surely as ever it attended Israel after the Flesh, and many are too prone to desire the *pleasures* of Egypt again (though the *best* of them be bondage, as many to their Sorrow have found) yea, too many there be that cannot bear *trials* and *reproaches*, and the way of the Cross and self-denial, but think it long, and wearisome, and hard, as they did in the dayes of old, and so are too ready to murmur and repine, and lust in their hearts after this World's glory again, and joyn to its *fashions* and *customs*
again

again, and so set up Idols again, as they did whose Carcases fell in the wilderness, with whom the Lord was displeased: So beware of letting in that spirit of distrust, unbelief and rebellion against God, and his pure Witness in your Consciences, and beware of building that which was once destroyed, or licking up that which was once vomited, or entertaining of that which was once cast out, or owning that which was once denyed, either in words, in works, in behaviour, in apparel, in doctrine or faith: hath Truth in you condemned for all idle, vain prophane, wicked, unsound and unfavoury words, and brought you into a Form of needful, true and sound words? keep to it still: hath Truth condemned all idle, proud, prophane, wicked and ungodly Actions, and all empty, airy, foolish, wanton, lustful, proud, self-willed and Men-pleasing behaviours, and brought you into moderation, gravity, plainness, reality and Truth in Life and Conversation? keep to it still: hath Truth condemned for decking and adorning the Body with vain, superfluous, proud, needless, worldly, eye-taking Toyes in Apparel, and led you into plain,
pro-

profitable, decent, needful things? keep to it still: and fashion not your selves like unto the World, nor learn any of their manners, nor of the breeding of that Egyptian-Spirit, which keeps the Seed in bondage, and oppressed the just in the particular and in the general; so from the Lord I advise you all, and warn you all that are Parents, to watch over your Children, and bring them up in the Nurture and Admonition of the Lord, and beware you breed them not up in the World's manners nor customs, nor in pride, lightness and vanity, nor in things that puff up and lead away their minds from under the Cross of Christ Jesus, but rather breed them up in Humility, Lowliness and Self-denial, and in the Fear of the Lord, which is the beginning of true Wisdom and gate of Virtue; and so endeavour to train them up in the right Way to Life, and lay a good Foundation in them while they are young, and then both you and they may expect a blessing from the Lord which is better then all. So away with all Manners and Breeding, and Education that is out of the Fear of God; for you your selves know, the first Nature in it self is too incli-

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clinable to be taken with the Manners and Customs of the *Egyptian*-Spirit, and to take pleasure and conceit it self, and be puffed up with, and in those things that lead from God, without nursing and encouraging thereunto; so keep all Low in Meekness and Self-denial, that God's Fear may be timely planted in their Hearts, and the Principles of Life and Peace, they may be instructed in, as you your selves have learned them of the Lord, that so the loving-kindness and gentle dealings of God towards us, we may tell of them to our Children, and they to another Generation; so all learning the way of the Cross and Self-denial, that Will that is carnal and earthly will be mortified and slain, and the Spirit of the World and the Customs thereof will be Crucified to you all, and you all unto it, and then, how can they that are Crucified to the World live any longer therein? and so Spiritual Men and Spiritual Women, Sons and Daughters of the incorruptible Seed, begotten again by the Power and Spirit of Christ Jesus, and so dead to the World's Spirit, Ways, Customs, Manners, Traditions, Ordinances and Worships, all in the Fall and Degeneration

tion from God, and every one Living up to this, being guided by God's Wisdom, keep their Testimony clear and unviolated in the sight of God and Men.

So stand true Witnesses for God and be Faithful or full of Faith in the Lord; believe in Him, love Him above all, and trust Him with all, Wife and Children, Estate and Life; and take heed of giving Offence, or of crossing Truth to suffer in its Esteem; for God hath glorified it, and will glorify it; and Wo from the Lord is to them that cause Truth to be Evil spoken off, that brings a blot upon their Testimony, and so murthereth the Visage and Countenance of Truth in the particular, or in the general.

And dear Friends stand living Witnesses for God's Truth, and be not cowardly, but valiant, as Soldiers of Christ Jesus, and stand up against all the Works and Workers of Iniquity, against all Hirelings and false Shepherds, against the grand Oppression of Tythes, with the abolished Ceremonies and Ordinances of the first Covenant, and *Jews* outwardly, which Antichrist and the Deceivers that are gone into the World (having lost the Power) would innovate and set up

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again

again among the *Gentiles* and *Jews* inward, contrary to the Institution of God; and stand up against all Swearing, and that which leads to Swearing, and against Lying or Sealing, and against Fighting or Killing (since our Kingdom is not of this World) and against Fornication, Adultery, Whoredom, Lasciviousness, Luxury, and all manner of Uncleanness, the sins of this World, which are so vile they are scarce fit to be spoken of, or named amongst the Saints; so as becomes Warriours for God, and the everlasting Gospel of Christ Jesus, stand clear of them all, and against them all, and then there will be no need of shifts and excuses, and crooked Reasons in the fallen wisdom, to hide or cover any one with:

And my dear Friends, let your Yea be Yea, and your Nay be Nay, and keep to the form of sound words in all your Communications, Bargains and Dealings one with another, and also with them that are without, that so you may honour the Lord, and honour his Truth, and convince all with whom you have to do, that *Truth and Righteousness lives in you, and you live in it*; this is the glory of all Profession. And be not
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forward and rash in Words and Promises; for some there are, yea, too many, that make Profession of Truth and true Religion, and yet know not a bridle for the Tongue, and the Apostle said, *such Mens Religion was vain*; yea, and too many there are, that are *hasty to promise, and slow to perform*, and then shuffle to excuse themselves (as *Eve* did) where no Excuse can properly bear in the Truth; so beware of it, I desire you all, for this was one expresse Token the Apostle laid down of the *falling away*; therefore be slow to promise, but careful, quick and forward to perform, when promised, and that keeps Truth clear, and answers the Expectations of all, and Preaches to all with whom we have to do, and hereby the Saints reached God's Witness in one another in the beginning, so keep to it still, and every one speak the Truth from his Heart without *Dissimulation*, and learn not the flighty words and cunning evasions of the deceitful Spirits of this World, which darken knowledge, thereby to drive Bargains, to accomplish self-ends and covetous designs; for such things (though never so fairly glossed) are inconsistent with the innocency and
naked

naked simplicity of our Gospel, neither is Truth honoured by such deceitful coverings: so all Friends, keep clear of such things, and be plain-hearted with all Men; for no coverings will hide or avail in this bright light-some Day, but that of God's Eternal Spirit, which will stand over all, and Darkness cannot comprehend it; but going from the Light and Spirit of God, into the fallen deceitful wisdom, then the World comprehends and sounds, and bottoms all such, and so Truth suffers in the particular, and in the general; so the Law of the Spirit of Life, which we profess, is beyond all Laws, and a Rule beyond all Rules, and reaches further to the ordering and guiding of all those that are resolved and given up to it, in Obedience, then all Laws, Precepts, Canons or Injunctions that are outward whatsoever; so the Righteousness that is God's, which Christ Jesus is the Author of, is beyond all, and exceeds all the Righteousness of other Professions, *Scribes* or *Pharisees*; whereby its plain every Righteousness doth not enter, nor is accepted of God, but only that which exceeds the *Scribes* and *Pharisees*, which Christ works in all his by the Operation of his

his eternal Spirit. So my dear Friends; wait to feel it, and the effectual Works of it brought forth in you all, which to feel is more then words, that your Faith may stand in it, and in a living Enjoyment of it; for that Man or Woman that doth not feel it, and the efficacy and vertue of it, they bring from a strange Vine, which Christ Jesus will not own; and all take heed, and keep low in God's Fear. And you my Friends that are Rich in this World, or have much of the Creation of God, do you watch and take heed; for there is a Snare, and that none of the least, which attends that state also; and if the Lord hath increased your store, set not your Hearts upon them, nor trust to them; *for he that trusteth to his Riches, shall fall, for as one said, They are not for ever, but sometime make themselves Wings, and fly away:* so be not lifted up with them, but eye the Lord, and possesse as though you possessed not, and labour to be Rich towards God, and Rich in good Works; and remember poor afflicted Joseph, and be ready to do good, and to communicate, as said the Apostle, and keep your hearts single and loose to those things, and so in God's Wisdom you will

will see your Way and Service, and the End and Use of all. And all you Young Men and Women, that are single and unmarried, you have an Oportunity to serve the Lord? do you keep low, and beware of being entangled or brought in Bondage by youthful Lusts; for thereby many have lost a good condition with God, and brought themselves to Sorrow and Wo, both in this Life and that which is to come: And above all, take heed of joyning Affinity with strange Nations, and such as know not God, nor obey the Gospel of our Lord Jesus Christ; for this was forbidden *Israel* after the flesh, *Deut.* 7. 3. 4. and for their Disobedience herein, God's anger was kindled against them, and they were carryed away captive many; years which made *Ezra*, the Servant of the Lord, rent his Garments, and pluck his Hair off his Head and Beard, and mourn before the Lord, till he and the Elders of *Israel* resolved to put away their Strange Wives, *Ez* 9, 10. chap. And *Esau* by marrying the Daughters of *Heth*, so grieved his Father and Mother, that *Rebecca* complained, *she was weary of her Life*, *Gen.* 27. 46. And *Paul* advised,

vised, not to be unequally yoked together, Believers with Unbelievers, knowing there could be no Union between Light and Darkness, nor the Temple of God and Idols, &c. so keep your Hearts single to God, and wait in God's Wisdom to overcome the Wicked One in your own particulars, and seek to be married to the Lord first, and joyned to the Lord by his eternal Spirit, which brings into Unity, and keeps Chastity in Mind and Spirit unto him: and observe the Advice of the Apostle, who said, *The Unmarried cared for the things of the Lord, how he or she might please the Lord; but the married for the things of this World, how he or she might please Wife or Husband:* So all be watchful, and mind your Places and Callings in Christ Jesus: but if any one (in the Fear and Wisdom of God) do see it their way to marry, let such seek God's Counsel, and be not hasty, but wait in it, that he or she may enjoy a Wife or a Husband in the Peace and Love of God, and to be joyned one by his eternal Spirit, and then Meet helps and a Blessing one to another, and then the Marriage is honourable, and the Bed undefiled; so all keep clean,
and

and live up to God in all things, in all States and Conditions, in your Places and Callings whereunto God hath called you, that the Lord may take pleasure to do you good, and to multiply his Blessings upon you, that the Issues of Life and Peace may abound, and run through all, and rest upon all your Hearts and Souls as the dew of Hermon. And the God of Peace and Love preserve us all in his Peace and Love, and carry us through all by the Arm of his Eternal Power, and guide us all in his heavenly Wisdom, to the Praise, Glory and Honour of his Everlasting Name, who is God alone, blessed forever and for evermore.

Written the 13th. }
 of the 7th Month }
 1676.

Your Friend & Bro-
 ther in the Obedi-
 ence of Truth,

Tho. Carleton.

FINIS.

